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Fuller Theological Seminary

Lauralee Farrer

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STORY | THEOLOGY | VOICE

FULLER

ISSUE #5 | INTEGRATION OF PSYCHOLOGY AND THEOLOGY



“As Christians, we are enjoined to love God and love people. Part of the love of both is sharing the gospel, drawing more people to God through Jesus Christ. Muslims are people—they are people God loves. It’s not that God will love them when they become Christians; God loves them now. We are called to do the same. How can we love them if we don’t know about them?” (story on p. 12)

—J. DUDLEY WOODBERRY, DEAN EMERITUS AND SENIOR PROFESSOR OF ISLAMIC STUDIES



A narrow break

An opening

A sharp cut

A revelation of the mystery

A split second

An eruption

Disruption

Dazzling light

A new beginning

A snap

A flap

Thwack

Wide bright wings

A stunning transformation

A rupture

Fissure

A rift

Shift

Vulnerable flaw

Awe

A trembling opportunity

✚ Crack10 and poetic description by Trung Pham
oil on canvas, 30" x 40", 2013
www.trung-pham.com

We are pleased to offer a mini-exhibition of the work of Fuller Northwest Artist in Residence Trung Pham, with two other pieces bracketing the theology section on pages 34–35 and 74–75. We happily discovered Trung through the forward-thinking Fuller Northwest Gallery and its inaugural exhibition of his work which was curated by program manager Martín Jiménez and sponsored by the Brehm Center for Worship, Theology, and the Arts in partnership with Cascadia: Worship & Arts.



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+ *Integration as a Core Value*

When Brad Strawn was asked by the faculty advisory board of *FULLER* magazine to guest edit on integration, considerable conversation took place around integration as a basic tenet of Fuller life. Integration of theology and art, science, work, culture, and psychology—these are arenas that we focus on specifically. In the Theology section of this magazine, pages 34–75, Strawn and his colleagues consider in greater detail how theology integrates with psychology at Fuller.

Fuller, however, is committed to an ethos of integration, something more than overlapping one category with another like a venn diagram. We intend to apply theology to the whole of life, and the whole of life to theology, so that this commitment informs and gives meaning to everything we study.

This is evidenced specifically in that our curriculum requires every Master of Divinity and Master of Arts student to take four integrative study courses. More generally, our entire curriculum is concerned with integration among the academic disciplines, with “academics” increasingly defined not simply as expertise in a topic but in terms of formation within our Christian tradition. As School of Theology Dean Joel Green explains it, “Today, ‘biblical studies’ and ‘ethics’ are two separate things in many places of the academy in the West. Outsiders might consider many things to be ‘theology’ without knowing that theology itself is a fractured discipline. Among some, the distance between theology and science is minor compared to the distance between theology and biblical studies.” For Fuller, though,

integration means that “theological” disciplines talk to each other and “get in each other’s business,” says Green.

Faith and life. Church and academy. Prayer and politics. The contexts for integration are as infinite as the scope of human life. Cultural or religious or political differences, racial divides, technology, and city life—all of these exude theological commitments and invite theological reflection. Recognizing those commitments, and engaging them as evangelicals, is the undercurrent of seminary life. Not, does God exist? but where is God at work, and why and how does it matter?

This defining value—and the “reckless love” that it engendered in him as a boy—is what drove Senior Professor of Islamic Studies Dudley Woodberry, for example, to listen and learn about the Muslim culture as a path toward evangelism (see p. 12). That hospitable path, it so happens, is fueled by the belief that “Muslims are people—they are people God loves,” as he says on our cover. And so the cycle returns to Christian theology, or rather its center: the good news of Jesus Christ.

+ **LAURALEE FARRER** is storyteller and chief creative at Fuller, editor in chief of *FULLER* magazine, and creative director of *FULLER Studio*.



30 *Avril Speaks*
filmmaker





Living an Integrated Life Viviendo una Vida Integrada

통합적 관점으로 삶을 이해하기

From Mark Labberton, President

On a recent trip to China, I met a young pastor who was trying to put pieces of his life, his ministry, and his world together. Just as his country is undergoing dramatic and rapid change, so is he. Having come from a rough background, he finds it unlikely that he would have become a Christian, let alone that he would serve—as he does now—as a pastor in the registered, Three-Self church. As a father, still further complexities and anxieties plague him for his family. This young brother spoke honestly with me

about many personal needs, and then he said, “The most helpful thing for me has been reading Paul Tournier.”

That the name of a Swiss Christian psychiatrist would suddenly appear in a conversation in the middle of China was a thunderbolt. Paul Tournier? I wondered aloud: “How do you know of him?” The psychiatrist’s name popped up in my friend’s Internet search, which led to him reading Tournier’s book *The Meaning of Persons*.

habló honestamente conmigo sobre muchas necesidades personales, y luego dijo, “Lo que más me ha ayudado fue leer a Paul Tournier.”

Que el nombre de un psiquiatra suizo cristiano apareciera en una conversación en el medio de China fue como un relámpago. ¿Paul Tournier? Me pregunté en voz alta: “¿Cómo sabes de él?” El nombre del psiquiatra apareció en una búsqueda de internet de mi amigo, llevándole a leer el libro de Tournier *El Significado de las Personas*. “Ha sido

“It has been the most important, valuable resource I have found,” he said excitedly. “How do *you* know of him?”

My amazement arose from the fact that when I was a new Christian, trying to put pieces of my life, ministry, and world together, Tournier had been the same help to me. The sense of a dis-integrated, fractured life had left me confused and hungry for help. I was an emerging young adult, a baby in faith, a perplexed young man, an inquiring

la fuente más importante y valiosa que he encontrado,” dijo entusiasmado “¿Cómo es que tú sabes de él?”

Mi sorpresa surgió del hecho de que cuando yo era un nuevo cristiano, tratando de juntar las piezas de mi vida, mi ministerio y mi mundo, Tournier había sido la misma ayuda para mí. El sentido de una vida fracturada y desintegrada me había dejado confundido y necesitado de ayuda. Yo era un joven adulto emergente, un niño en la fe, un joven perple-

student, and it seemed that college classes and new friendships only took me into deeper questioning. I was looking for help from someone far more insightful and informed than I was when I heard from a friend about the integration of theology and psychology stoked by Paul Tournier’s clinical experience and thoughtful Christian wisdom. I proceeded to read everything he had written. Though the details of what I faced back then were dramatically different than those of my Chinese friend, both our searches

jo, un estudiante curioso, y parecía que las clases en la universidad y las nuevas amistades sólo me conducían a cuestionamientos más profundos. Estaba buscando ayuda de alguien con mucha más información y perspicacia que yo, cuando me enteré por un amigo sobre la integración de la teología y la psicología incentivada por la experiencia clínica y la concienzuda sabiduría cristiana de Paul Tournier. Procedí a leer todo lo que había escrito. Aunque los detalles de lo que yo enfrentaba en ese momento eran comple-

were driven by the same question: What does it take to live a truly human life?

Even more than Tournier’s writings, it was that introduction to theological and psychological integration that proved most meaningful to me in the years since. Marriage, parenting, death of loved ones, pastoral ministry, struggles with two seasons of depression, and the myriad challenges of mid-life—all have provided plenty of opportunity for integration to prove its vital role in my

tamente diferentes a los que enfrentaba mi amigo chino, nuestras búsquedas surgían de la misma pregunta: ¿Qué se necesita para vivir una vida humana verdadera?

Más que los escritos de Tournier, la introducción a la integración teológica y psicológica fue lo que demostró ser más significativo para mí a través de los años. El matrimonio, el ser padre, la muerte de seres queridos, el ministerio pastoral, las luchas con dos temporadas de depresión y un sinfín de desafíos

최근 중국 여행에서 만난 한 젊은 사역자는 그의 개인적인 삶, 사역 그리고 세계를 통합적으로 이해하려고 애쓰는 중이라고 했습니다. 자신의 나라가 빠르고 격하게 변화하고 있는 것처럼 그 자신도 그렇게 변하고 있었습니다. 험한 환경 속에서 성장한 그로서는, 기독교인으로 더구나 정부에 등록 된 삼자 교회(Three-Self church)에 속한 목회자가 될거라고 생각해본 적이 없었습니다. 이러한 예상치 못했던 사역이 가져온 고뇌와 함께, 한 가정으로서 가족을 향한 또 다른 걱정과 염려도 그의 마음을 무겁게 하고 있었습니다.

이 젊은 형제는 저와 여러 사적인 필요와 바쁨에 대해 솔직히 나누면서, “폴 투르니에 (Paul Tournier)의 책을 읽은 것이 무엇보다도 힘이 되었다”고 말했습니다.

폴 투르니에 (Paul Tournier)라고? 스위스의 정신과 의사이자 기독교인이었던 폴 투르니에 박사의 이름을 중국 대륙의 한 가운데에서 듣게 되리라고는 상상도 못한 일이었습니다. “아니 어떻게 폴 투르니에 박사를 알고 있죠?” 저는 놀라서 되물을 수밖에 없었습니다. 인터넷을 검색하다 우연히 폴 투르니에 (Paul Tournier)

의 이름을 발견하게 된 그는, 투르니에의 대표적 저서 중 하나인 ‘The Meaning of Persons’을 찾아 읽게 되었다고 했습니다. “그 책은 제가 만난 모든 책들 중에서 제 인생에 가장 중요하고 가치있는 것입니다.” 라고 말하면서, 오히려 저에게 “총장님은 그분을 어떻게 아시죠?” 라며 되물었습니다.

사실 제가 놀란 이유는, 저에게도 개인적 삶, 목회, 그리고 세계의 의미와 목적을 함께 맞추어 보려고 애쓰던 때가 있었고, 그 당시 폴 투르니에가 저에게 큰

도움이 되었기 때문이었습니다. 어딘가에서 결코 맞추어지지 않을 것 같은 부서진 삶의 조각들을 안은 채, 저는 도움을 구할 수밖에 없었습니다. 마음의 혼란은 대학의 수업을 들으면서도, 새로운 친구들을 만나면서도 역시 더해만 갈 뿐이었습니다. 어른이 되었다고는 하지만 여전히 연약한 믿음을 가진 어린 학생에 불과 하였던 저로서는 통찰력을 가지고 방향을 제시하여 줄 누군가를 기대했던 것이 어쩌면 당연한 일이었는지도 모릅니다. 이 때 마침 한 친구를 통해, 본인의 임상 경험과 기독교 정신에 입각해, 신학과 심리학을

하나로 통합해 이해하고자 했던 폴 투니어 박사에게 대하여 듣게 됩니다. 그 후 저는 폴 투니어 박사가 쓴 모든 저서를 다 찾아 읽었습니다. 저의 경험이 물론 중국에서 만났던 형제의 경험과 자세한 내용까지 다 같을 수는 없겠지만, 결국 우리 두 사람 모두가 동일한 질문, “가장 진실된 모습의 삶을 산다는 것은 인간에게 무엇을 의미하는가?”에 대한 답을 얻고자 했던 것은 분명합니다.

신학과 심리학을 연계하여 이해하기 시작하면서,

own journey. That journey has included seasons of psychotherapy, and though not every 50-minute session proved transformative, I matured in ways I would not have otherwise because of many remarkable, life-changing moments in those sacred contexts.

Integration is needed on a personal level, but also on social, intellectual, and pastoral levels. Though psychology is not my academic discipline, I continue to read in the field and to find voices that raise important challenges. Decades of experience serving the church have taught me that preaching—

affected as it often is by pop-psychology-influenced culture—can easily be psychologically unhealthy. Though denial, deflection, and scapegoating are handy crutches in challenging circumstances, true integration requires looking at the problem of evil up-close and personal, for our own sakes and for the sake of others. It is very hard work and requires tremendous courage.

As pastor, leader, theologian, and preacher, I want my work to be psychologically responsible. Only God knows the vulnerabilities of those I might influence, and the Good

Shepherd would want me to be a truthful, kind, and loving expression of the gospel—integrated and ever-maturing. All of us lead out of brokenness, and the integration of theology and psychology can help us find the means to bring more than brokenness to our relationships and work lives. Integration, whether personal or intellectual, is never finished, but “the One who has begun a good work in us will bring it to completion in the day of Jesus Christ.” That also means that our journey is never alone. Whether in Beijing, Paris, Beirut, or Pasadena, the One who integrates us in love is also with us.

de la mediana edad –todo eso ha provisto mucha oportunidad para que la integración pruebe su rol vital en mi propio viaje. Ese viaje ha incluido temporadas de psicoterapia y, aunque no todas las sesiones de cincuenta minutos resultaron transformadoras, he madurado de formas que no hubiera podido madurar de otra manera debido a muchos momentos notables y transformadores en esos contextos sagrados.

La integración es necesaria a nivel personal, pero también a nivel social, intelectual y pastoral. Aunque la psicología no es mi disciplina académica, continúo leyendo dentro de ese campo y encontrando voces que puedan crear importantes desafíos. Décadas de ex-

periencia sirviendo en la iglesia me han enseñado que el predicar –afectado como lo está usualmente por la cultura con influencia de psicología pop- puede ser psicológicamente insalubre. Aunque la negación, la desviación y tener chivos expiatorios son muletas convenientes a la hora de desafiar las circunstancias, la verdadera integración requiere encarar el problema del mal en forma cercana y personal, por nuestro propio bien y por el bien de las demás personas. Es un trabajo duro y requiere tremenda valentía.

Como pastor, líder, teólogo y predicador, quiero que mi trabajo sea psicológicamente responsable. Sólo Dios sabe las vulnerabilidades de aquellas personas que puedo

influenciar, y el Buen Pastor quiere que sea honesto, bondadoso y que exprese el amor del evangelio –integrado y madurando en forma constante. Nosotros y nosotras lideramos desde el quebrantamiento, y la integración de la teología y la psicología pueden ayudarnos a encontrar los medios para aportar algo más que quebrantamiento a nuestras relaciones y vida laboral. La integración, ya sea personal o intelectual, nunca finaliza, pero “Aquel que ha comenzado una buena obra en nosotros y nosotras la completará en el día de Jesucristo.” Eso también significa que nuestro viaje nunca lo hacemos por nuestra cuenta. Ya sea en Pekín, Paris, Beirut o Pasadena, Aquel que nos integra en el amor está también con nosotros y nosotras.

저는 이 후 제 인생에 찾아온 각각의 전환점들을 역시 같은 관점으로 바라보는 것을 배우기 시작했습니다. 결혼, 자녀 양육, 사랑했던 이들의 죽음, 목회 사역, 두 차례에 걸친 우울증, 또 수많은 중년기 도전의 순간들을 경험하며 전 제 삶의 여정 자체에 신학과 심리학의 통합적 관점으로서의 이해가 얼마나 중요한지 배울 수밖에는 없었습니다. 상담 치료의 기간은 저에게, 그 통합적 시각의 연장선에서 제 삶을 이해할 수 있도록 해 주었습니다. 물론 그 50분의 상담마다 때번 제가 변한 것은 아닙니다. 하지만, 그 시간과 과정들은 제가 이전에 절대로 가질 수 없었던 성숙과 변화로 저를 이끌었습니다.

통합적 관점으로서의 이해는 우리 각자의 삶에서 뿐만이 아니라, 사회적, 지식적, 목회적으로도 적용될 수 있어야 합니다. 저는 전공 분야가 심리학은 아니지만

꾸준히 책을 찾아 읽으며 최근 쟁점이 되고 있는 논의에 항상 귀를 기울이고자 노력합니다. 오랜 시간 교회를 섬기며 깨달은 점은 설교도 건강하지 못할 수 있다는 것입니다. 교회 안의 설교마저도 대중 취향에 맞춰 심리학을 편리하게도 오용하는 요즘 세대의 영향을 받기가 쉽습니다. 힘든 상황에서는 문제를 부인하거나 왜곡하고 또는 다른 이에게 책임을 전가해버리는 것이 탈출구처럼 여겨질 수도 있습니다. 그러나 통합적인 관점으로 삶을 이해한다는 것은 우리 자신을 위해, 또한 다른 형제, 자매들을 위해 그 악의 근본적 문제를 직시하여 바라보는 것을 의미합니다. 이것은 매우 어려운 일이며 큰 용기가 필요한 일입니다.

목회자, 지도자, 신학자, 설교자로서, 전 제가 하는 모든 일이 미칠 수 있는 정서적 영향력을 잘 인지하고 있습니다. 오직 선한 목자되신 우리 주님께서만이 저의

말 한마디로 상처받을 수 있는 마음들을 잘 아시기에, 제가 항상 진실하고 온유한 사랑의 표현으로, 복음의 증거가 되어 하나됨을 실천하고, 끊임없이 성장해야 함을 지도합니다. 우리 모두에게 부서지고 깨어졌던 기억이 있습니다. 온전히 하나로 회복된다는 것은, 그 논의의 차원이 개인적이던 또는 학문적이던지 간에, 어느 한 시점에서 완성되어 끝낼 수 있는 숙제가 아닙니다. 하지만 우리에게는 우리 가운데 선한 일을 시작하신 이가 그리스도 예수의 날까지 이루실 것을 확신하는 믿음이 자리하고 있습니다. 우리 옆에 동행하시는 이가 계시기에 결코 이 여정은 외롭지가 않습니다. 그곳이 Beijing, Paris, Beirut, 또는 Pasadena 이든지 간에 우리를 사랑하시며 온전히 회복시키시는 그 분께서 우리와 함께 하십니다.



Encounter is part of Peter Brook’s [MAICS ’15] “Heaven and Earth” collection, a series of paintings he completed for his capstone theology and art thesis project. Inspired by abstract expressionists and traditional iconography, he sees his creative process as a form of worship and uses painting, he says, “to convey spiritual meaning and theological ideas.” Peter’s work is currently exhibited in Fuller Pasadena’s Payton Hall in an exhibit curated by Maria Fee, adjunct faculty for Fuller’s Brehm Center for Worship, Theology, and the Arts. Hear Peter’s “Heaven and Earth” presentation online.

✦ *Encounter (2015) by Peter Brook, acrylic and gold leaf on canvas, 40" by 60", peterbrookarts.com*

The Extraordinary Life and Work of Dudley Woodberry

In 2014, an American evangelical missionary walked into the Foreign Ministry buildings in Tehran, at the invitation of the Iranian Foreign Minister, to facilitate understanding between those countries at the beginning of nuclear negotiations. The last time he had received a similar invitation was almost 35 years before—when US government personnel asked him to help prepare an overview of the Muslim world for President Carter after the capture of 52 American hostages in Tehran, and to suggest ways of improving the relationship.

Now he was on the other side of a teaching career building bridges between the Western world and the Middle East, leading the way in a new age of Islamic studies, and training countless evangelical missionaries to work in the Islamic world. Even as a member of an academic bridge-building team, a Christian missionary was the last person anyone expected to see as a guest in the heart of the Ayatollah's domain. Fuller's senior professor of Islamic studies carried a briefcase of gifts for the Iranian dignitaries he would meet. When subsequently he was introduced to one of the religious leaders, the Iranian exclaimed, "Yes, Professor Woodberry, we have read all about you!" The moment perfectly captured the surreal nature of Dudley Woodberry's life as a missionary and scholar in places where few others had dared to go.

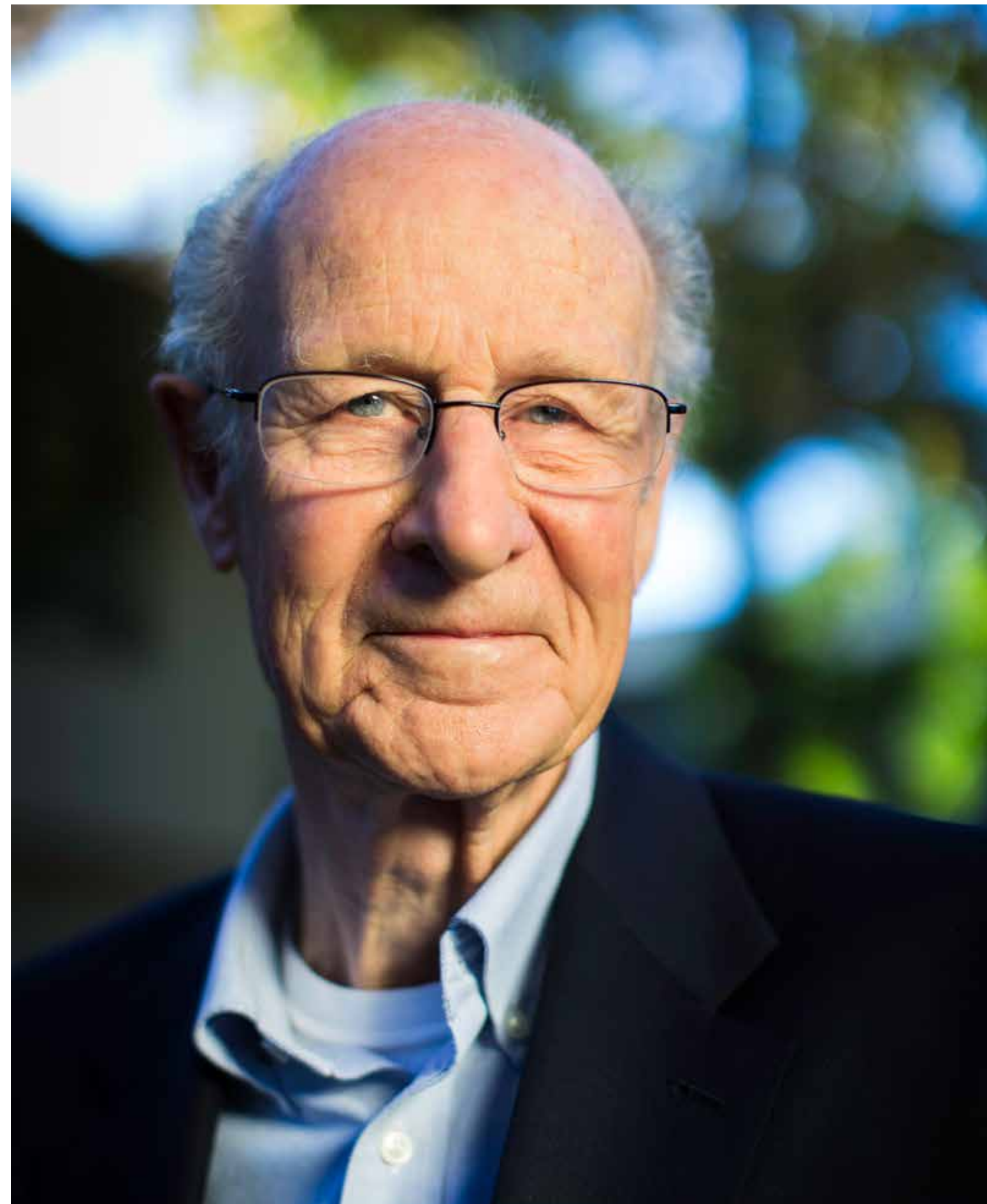
SAVED FOR A PURPOSE

Born to second-generation missionaries to China, John

Dudley Woodberry carries a reckless love for other human beings in his blood. This selflessness—which led his grandparents to leave their mother country and his father to serve as a chaplain for Chinese POWs during the Korean War—was infused in Dudley's veins and would direct the course of his life.

Having first become a Christian "in a childlike way" when he was three years old, Dudley says that the freezing waters of the Yantai Harbor catalyzed his faith in the winter of 1939. Five-year-old Dudley fell through the ice, which led to pneumonia. Barely surviving the illness, Dudley became convinced that divine intervention saved his life. Even at five years of age, "I had a sense," he says, "that I had been saved for a purpose."

It was not the first nor the last providential moment in his life, a life that would read as much like an adventure novel as a memoir. Two years later, when the Japanese bombed Pearl Harbor and declared war on the United States, Dudley and his family were made prisoners of war by the occupying Japanese army in China. Parents and children were separated; Dudley and his siblings became POWs in a different part of the country from their parents. Months later, a civilian prisoner exchange was negotiated between the United States and Japan. A Japanese officer arranged for a long journey by bus and train for the four siblings to reunite with their parents. At one point their train was delayed on a side track to allow another train to





run ahead on the same track. The next morning the train stopped again, and the children were told to walk on foot. They eventually walked past the wreckage of the previous train, which had been derailed over a large embankment by Chinese guerrillas.

Once reunited with their parents they traveled to Shanghai, where they boarded an Italian ship bound for Portuguese East Africa—and subsequently learned that an American submarine named *Plunger* was on the verge of torpedoing that ship when it received word that it contained American civilians. In East Africa they exchanged ships with Japanese civilians from the United States and Canada who had come on a Swedish ship. Then, shortly before landing in New York, they passed the burning remains of an American freighter destroyed by a German U-boat. Through all this, Dudley perceived confirmation that he was being preserved for a specific task: that God was keeping him around for something.

LEARNING TO GO

Dudley discovered that “something” at age 13, when he heard the missionary pioneer Samuel Zwemer say, “If you want the most difficult but most rewarding work in the world, minister among Muslims.”

In 1955 Dudley enrolled in the Bachelor of Divinity program at Fuller, as the School of World Mission would not be founded to train missionaries and missiologists until a decade later. Students at Fuller and Princeton Theological Seminary at that time collaborated to create the International Studies Program, which gave the opportunity for two students from each school to travel to a mission field and complete studies in indigenous cultures. Dudley, one of the program’s founders, was selected; for the next two years he studied at the American University of Beirut, where he began a master’s degree in Arab Studies.

In Lebanon, Dudley focused on formal Islam. There was a lack of teaching on “folk Islam”—the systems of belief and practice of many Muslims in their local contexts. These more pedestrian views fascinated Dudley, but studying them was simply not an option; the academic focus was on erudite traditionalists and imams. Yet when he actually hit the ground as a missionary years later, he realized how pervasive folk Islam was. In his mission fields he would find that many followed some mixture of orthodox Islam and superstition, which proved to be a massive obstacle in understanding and reaching them.

Lebanon was also the place he met his wife and ministry partner, Roberta, where she was studying at Beirut College for Women. Dudley returned and finished his BD (later upgraded to an MDiv) at Fuller as Roberta completed her studies in Lebanon. More study led him to the conviction that Westerners in general—and evangelicals in particular—often misunderstood Muslims and Islam.

Westerners often saw Muslims as an unsophisticated people, completely ignoring their highly varied and developed cultures rich with art, tradition, and theological reflection. Dudley still had the heart of a missionary, but his time in Lebanon convinced him that rigorous intellectual preparation would lead to more effective witnessing.

When he graduated from Fuller, Harvard accepted him to study under the preeminent Western scholar of Islam Sir Hamilton Gibb. Dudley did well in his studies, writing his dissertation on the theology of Hasan al-Banna, the founder of the Muslim Brotherhood—and meeting secretly with some of its leaders—but again found an absence of material on folk Islam. Furthermore, his commitment to missions was sometimes frowned upon. It was thought by some that one should appreciate Arab culture, not convert it. His missional commitment was not crushed, but it was modified; Dudley learned to love and appreciate the indigenous culture of the Islamic nations for what they were, while still yearning to bring the redeeming love and light of Christ to them.

REACHING THE UNREACHABLE

Finally it happened when he graduated from Harvard: after years of training and discernment, two master’s degrees, one doctorate, and two children, Dudley and Roberta became full-time missionaries to Pakistan, funded by the Presbyterian Church. Dudley worked at the Christian Study Centre in Rawalpindi, just outside the capital of Islamabad. Determined to work closely with Muslims, he made great progress in building bridges between Christianity and Islam. At times, those bridges were used for dialogue and mutual respect; at other times, they were used for bringing Muslims to the Christian faith. It was a tremendous accomplishment for Dudley and his colleagues in the area, particularly because of a hurdle that Dudley’s graduate studies had failed to address—the ubiquity of folk Islam.

Folk Islam was a dominant form of practice in places where Dudley ministered. Not having taken seriously the ordinary expressions of ordinary people’s religion, the Western world had not prepared its international representatives—diplomats, missionaries, aid workers—to successfully interact with a significant segment of Muslims. The religion of many of the Muslims Dudley encountered extended beyond the Qur’an. They prayed to ancestors and worshipped spirits. They practiced magic and believed in demonic powers at work in their lives. It was unlike anything Dudley had ever been taught. Academic resources on these phenomena were few and far between, so Dudley set about recording the facets of what is now called “Muslim popular piety.” He collected talismans, books, and prayers, and in the meantime discovered a world outside the mosque that believed in and feared magic, spirits, demons, and curses.

SCHOLAR, PASTOR, ADVOCATE

Dudley's scholastic endeavors also unexpectedly proved crucial for his own safety and the safety of others. During his first tour in Afghanistan, two missionaries were arrested for distributing copies of the Gospel of Luke. Though he never appeared in court, Dudley hired a defense lawyer and developed the defense himself, based on Qur'anic verses that allowed Christians and Muslims to coexist peacefully. The missionaries were released.

A similar situation presented itself in Saudi Arabia, where Dudley was called to serve as the first sanctioned resident pastor in the Arabian interior since shortly after the Islamic conquests of the seventh century. The church in the capital of Riyadh and elsewhere grew at an astounding rate, to an extent that made the government uncomfortable. To help ease tensions, Dudley showed them letters ascribed to Muhammad that gave Christians the right to worship in their own churches as long as they were loyal and met certain financial and other obligations. The Christians were then allowed to continue a lower-profile worship. When Dudley and his family returned to the United States because of Roberta's health and their children's educational needs—after 11 years of ministry in Pakistan, Afghanistan, and Saudi Arabia—King Khalid thanked him for his work.

Dudley began teaching in Michigan in 1979, during the Iranian Revolution: when the American Embassy personnel in Tehran were taken hostages, the Grand Mosque in Mecca was taken over by militants, and the American Embassy in Pakistan was burned down. Subsequently he and his family moved to Pasadena, where he initially taught at Fuller while serving at the Zwemer Institute, then became a full-time professor of Islamic Studies in Fuller's School of World Mission in 1985.

Though he oversaw key initiatives in the School of World Mission (SWM) as its dean from 1992 to 1999, Dudley's impact was perhaps greatest in the study of Muslims and their contexts. His research in Muslim popular piety built on the study of Folk Religion already taught in SWM. Muslims were seen as combining the formal tenets of the faith with the superstitions and fears of their environs. Dudley's field research filled gaps in the discipline, greatly influencing Fuller's own approach. He further oversaw research in South Asia and West and East Africa demonstrating that Muslims were coming to faith in Christ not only in an "attractional model"—being attracted to a church or to Christians—but also in a "transformational model": studying the Bible stories of people mentioned in the Qur'an within trusted groups of fellow Muslims, and thus gradually coming to faith in Christ as Savior.

After Dudley retired from the deanship of SWM, Roberta

accepted a request to teach their grandson and other expatriate children during the academic year at a school in Pakistan—allowing their son to continue to direct PACTEC, a humanitarian aviation and communication agency serving Afghanistan when it was primarily controlled by the Taliban. Joining his wife in Pakistan in the months between teaching intensive courses at Fuller, Dudley was able to keep current on the Muslim World. After 9/11, when the Taliban were driven from much of Afghanistan, PACTEC and the school where Roberta taught moved there, and Dudley continued to commute for two more academic years between Fuller and Kabul.

During this time Fuller became very involved in peacebuilding with Muslims both in the United States and overseas. Later Dudley was privileged to be asked to edit the most comprehensive study to date of how Muslims were coming to faith in Christ, entitled *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims* (2008, 2011).

Because Dudley is quick to tell a story and slow to take credit, it bears telling that he influenced movements in missions, academia, and diplomacy that affect the discussion of how Christians and the West interact with Muslims. When Provost Doug McConnell, then dean of the School of Intercultural Studies, was asked how he could possibly replace Dudley at Dudley's retirement, McConnell responded he already had—but it required four new faculty members to do it. "We would have gone nowhere in Islamic Studies without him," McConnell says. "He has always led by bringing others around him and asking them to join him on the journey."

STILL ON THE JOURNEY

The tale of Dudley's incredible life is exceeded only by the extraordinary depth of his work. It's been suggested that he write a memoir: three arrests in three countries, hitchhiking from New York to Ecuador and through Iran, Pakistan, and India, working as a deckhand for passage from Panama to the United States, negotiating on behalf of hostages, weaving through civil wars and revolutions: all this surely warrants some sort of literary commemoration.

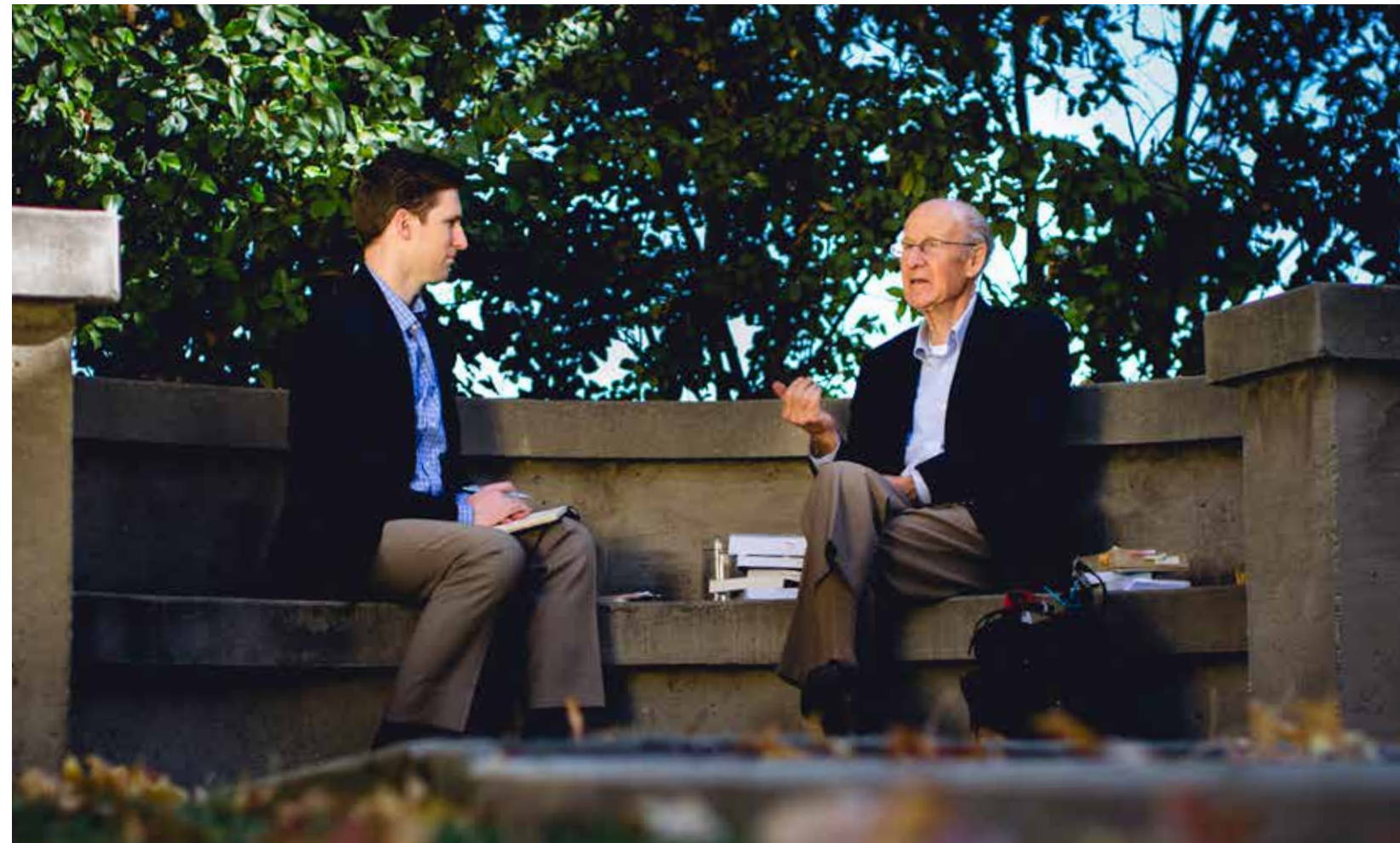
"Oh, no," says Dudley, shaking his head. "I don't think I'll have time. I have too much work to do."



REED METCALF, [MDiv '14] storyteller, is Fuller's Media Relations and Communications Specialist and cofounder of Fuller's Faith and Science student group.



NATE HARRISON, photographer, is FULLER magazine's senior photographer and video storyteller. Find his work at NateCHarrison.com.



THE FULLNESS OF TIME FOR MUSLIMS: 9/11, PARIS, AND SAN BERNARDINO AS ITS HERALDS

by Dudley Woodberry

There are parallels between the first century and today. The fullness of time for the Prince of Peace to come in the first century involved "the slaughter of the innocents," Jesus' family becoming refugees in Egypt, lands occupied by a conquering power, and the cross. Yet even in that context, Jesus taught his disciples to "love your enemies" and provided the means for peace with God.

Recently we have seen the beheading of 21 Egyptian Christians in Libya, thousands of refugees including a dead two-year-old Kurdish boy on a Greek beach, and the conquests of the Islamic State (ISIS). Yet since the Khomeini Revolution in Iran in 1979, the slaughter of 9/11, and the rise of the Islamic State, we have seen an increase in peacebuilding between Muslims and Christians and, also, many Muslims who have found peace with God through Jesus. The Lord

has allowed many from our Fuller community to be participants in these movements—including alumna Farida Saidi and professor Evelyne Reisacher, who ministered to Parisians after the recent massacre (see p. 90).

Faculty members in the Islamic Studies Program here developed as their purpose statement "to equip leaders to understand Islam and Muslims and serve the incarnation of the gospel among Muslims of every culture." This purpose statement can be illustrated by an image of an endowed professor's chair in al-Azhar University Mosque in Cairo, where the practice of endowing literal "chairs" to support university professors first developed and was passed on, at least figuratively, to Europe and elsewhere.

The legs of the chair illustrate the four components of the Islamic Studies Program at Fuller.

The first leg represents the study of the great texts of Islam. The second indicates the use of the tools of the social sciences to see how various Muslims actually understand and practice their faith. Having listened to Islam and Muslims on their own terms, we turn to the third leg, which represents studying them from the perspective of biblical revelation. The fourth leg represents our call to serve the incarnation of the gospel among Muslims by our lifestyle, humble verbal witness, and pointing to the communities of faith that embody the love of Christ.

In these troubled times, with the increased interest in peacebuilding between Muslims and Christians and the increased responsiveness to the gospel among Muslims, it is evidently the fullness of time for Muslims. Let us as individuals and as an institution actively participate in what God is doing.

The Joy of Working Side by Side

As a clinical community psychologist serving in places all over the globe, Cindy Scott [PsyD '99] finds deep reward and, sometimes, unpredictable intensity in her work—and shares a story to illustrate. At one health center where she was offering training support, a child was brought in after she saw her father violently attack her mother. “She didn’t know yet that her mother died after that attack,” Cindy remembers. The health worker and family asked for guidance navigating a situation that seemed overwhelming. Cindy felt the shock of it herself: “How do you tell a girl that her father has murdered her mother?”

“Even though this was one of the most horrible things imaginable,” says Cindy, “it was a privilege for me to say to one of the health workers, you can handle this: to sit down with her, coach her through the process with the child and her family, and see her leave that evening knowing she’d done a good job.” That staff member learned how to be helpful to the stunned and grieving family, says Cindy, and knew she could be just as helpful to other families in the future.

Over the years Cindy has been drawn to people and places seared by trauma, with work that has taken her to such far-flung locations as Papua New Guinea, Uzbekistan, Ethiopia, Sierra Leone, and now the Solomon Islands. As she equips local counselors, nurses, and other providers to offer psychological help to those affected by trauma, the impact of her work is both powerful and enduring.

“I don’t do the work of psychosocial support directly; I train and sit with those who are doing the work,” she explains. “Because psychology is quite new in these contexts, my joy is when I see the lights going on—when my trainees say, Oh! Now I get it!” But the learning goes both ways, she stresses: “I can do the counseling training, but I have to learn the culture from them.”

FACING DISCOMFORT HEAD ON

The spark that launched Cindy on her vocational trajectory came early. “When I became a Christian as a child, I loved stories about missionaries,” she recalls. “People working cross-culturally, translating the Bible into local languages—it drew me in.” She thought she might become

a missionary herself: “I wanted to help people.”

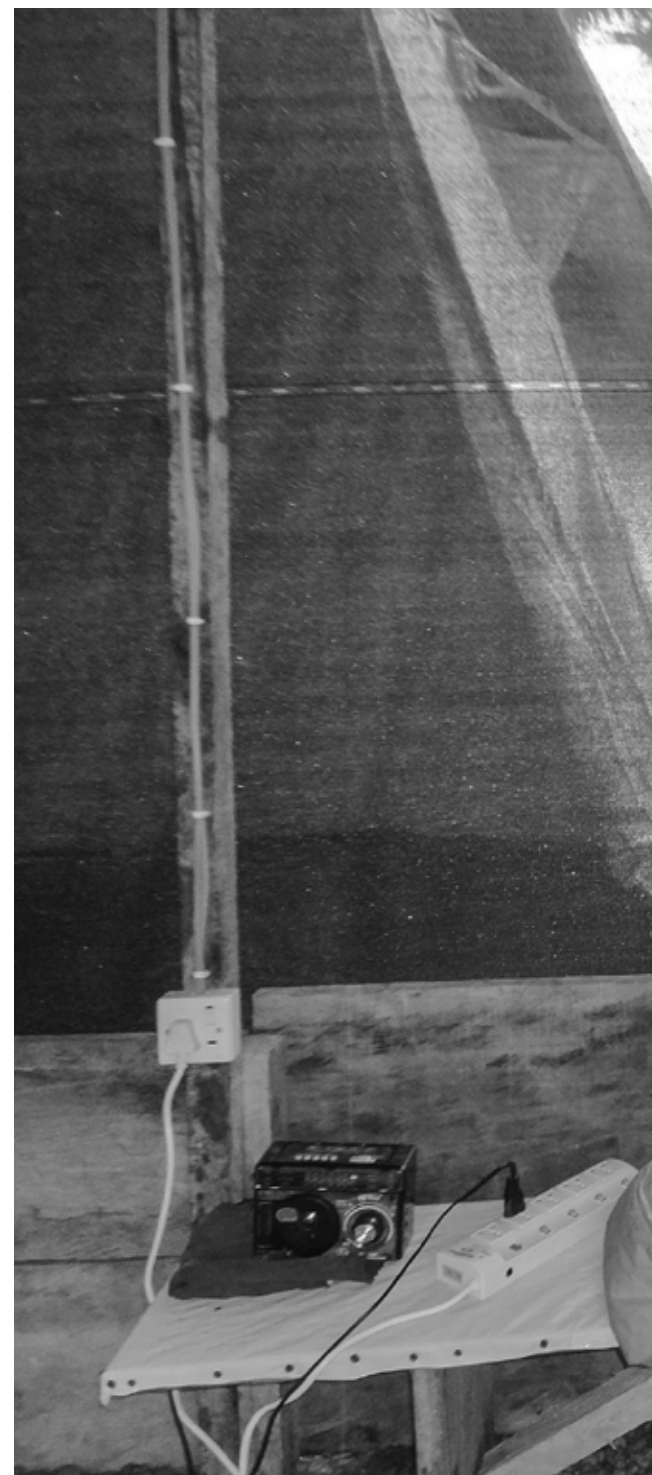
That yearning to help led her, as a teenager, to start volunteering in a local child-abuse receiving facility. “Why they allowed me as a teen to volunteer I don’t know, but they did,” she says. Her role was to draw pictures with the abused kids, and the more she sat with them, the more fascinated she became with their recovery process. She watched how the staff helped the children start talking about the trauma they had experienced, and the impact of that on young Cindy was great. She chose to continue working at the home as a staff member and even began taking classes in psychology to further inform her work, leading eventually to a bachelor’s degree in criminal justice and psychology.

Not long after graduating, Cindy took a job with an inner-city job training program in the “Little Havana” district of Miami, Florida, offering support services and lay counseling for youth who were African American, Cuban, Caribbean, and South American. It was a pivotal time, she says, in her cross-cultural understanding and approach.

“I was pretty much the only white person around, and that could be very challenging,” she recounts. “The miscommunication—sensing that others are uncomfortable but not knowing why—it wasn’t an easy thing. And I realized that if I was able to tolerate it, I could actually learn from those uncomfortable moments and find ways to begin building trust. It came down to this: Do I run when people don’t like me, or do I ask, how am I interacting that reinforces stereotypes? Can I embrace the situation, let there be awkwardness, and talk about it? In fact, yes, I could, and people wanted me to.”

After several years in this work Cindy felt the need for more training and, in 1989, enrolled in Fuller’s School of Psychology. “I had been feeling that my psychology and my Christian faith were moving farther apart, and I needed to struggle with becoming more congruent. What would it mean to integrate my faith and psychology?”

At Fuller she found a place that allowed her to grapple with her questions, with support and insight from such faculty members as longtime School of Psychology professors Judy and Jack Balswick and Professor of Theology and Ministry Ray Anderson. She also found





something she didn't expect: culture shock. After being immersed in Miami's inner city for seven years, the move into a scholarly community that was largely white knocked her off kilter. "I looked like I fit in, but I didn't feel like I fit in," she says. She found the diversity she sought in what was then the School of World Mission, and made international friendships that became pivotal to her calling—including Francis Kamau [PhD '97], a pastor from Kenya, whose faith inspired her to continue her training beyond the master's level and get a PsyD.

A MUTUAL LEARNING PROCESS

Cindy has since worked in postings around the world, most often with humanitarian organization Doctors Without Borders—or, as it's known in French, Médecins Sans Frontières (MSF). She has typically served as part of a medical team in places experiencing medical emergencies, training local counselors and healthcare workers to provide psychosocial support and psychological first aid. The most intense of those assignments came in 2014, in the midst of the Ebola outbreak in Kailahun, Sierra Leone, where she was shocked, Cindy says, to see "the entire collapse of the country's medical infrastructure." She found herself supporting "a heroic group" of local counselors who assisted Ebola patients and their families, as well as other health care workers who faced death daily.

"It was a life changer, working with Ebola," says Cindy of a time that was both wrenching and redemptive. But as impactful as that experience was, her deepest calling is to longer, ongoing missions, ones that allow her to build capacity, she says, "by training local people to offer psychological support for the long haul." That is what she is doing now, in the Solomon Islands. Initially part of an MSF team responding to a devastating flood there in April 2014, Cindy learned about a serious need for longer-term psychological help among the area's people.

"There are high levels of sexual and family violence in the Solomons," she says, citing the findings of a 2009 study by the Secretariat of the Pacific Community: 64 percent of the country's women reported being victims of intimate partner violence, and 37 percent had been sexually abused by the age of 15. Yet there are no trained psychologists in the country. "Seventy percent of study respondents had never told anyone about their abuse," she says, "and most do not know that essential medicine and psychosocial support can be life-saving."

Now serving as a consultant through the World Health Organization, Cindy's mission is to build the capacity of those who work with survivors of sexual and family violence, from the initial medical response to supporting the process of recovery. Discovering early on something quite common in resource-poor settings—a limited capacity in the area of

child protection—she began engaging the government on the ways trauma impacts children, and that more might be needed than just removing a child from immediate danger. "I told staff, the next time you have a case, let me sit with you, walk you through it. They said, 'you'd really do that?'"

In the last year the government has expanded its network of services to victims of sexual and family violence, and Cindy now spends time wherever she's needed: assisting clinic staff to do psychological first aid when a rape survivor comes in; coaching volunteers who man a new 24-hour hotline for abuse victims; training mental health nurses to provide counseling care.

"It's about building trust; it's a mutual learning process. They have a lot to teach me about the culture," Cindy says, and offers an example. Shortly after the 2014 flood that left 10,000 homeless, she worked closely with a nurse to offer psychological first aid in the evacuation camps as part of the emergency medical response. They began to notice that children were coming to the groups, but few adults. "We also discovered that the medical team was getting a lot of patients with ambiguous body pain that was not responding to medical interventions," Cindy says. "So the nurse and I decided to do what we called a body pain group."

That group did attract adults to its first meeting, "but the nurse told me, 'Cindy, they're going to expect you to give them medicine.' So on the first day, we drew a picture of the body and I asked them to mark the places where they felt fear and sadness in their bodies. Then I said, 'I have bad news for you: there's no medicine for fears and worries, but there *are* things you can do to help your body feel better.' We introduced simple relaxation techniques and information about traumatic stress reactions. People were so engaged with the process! They said, 'Yes, my body really does feel better!' It was humbling. Traditional mental health practices sometimes don't work! Instead, together, the nurse and I adapted our intervention in a way that was culturally appropriate."

UNPREDICTABLE BUT FULFILLING

"If God had told me in my earlier years that this is what I'd be doing, I think I would have run!" Cindy says with a laugh. "This work is unpredictable—I never know what my next assignment will be—and it's hard. Honestly, it's outside my comfort zone." But it's the work God has for her.

A study Fuller offered last year on calling, Cindy remembers, made the point that God is continually calling us to a life we never imagined—and that resonated with her. "Life has been so full of surprises and challenges in my faith and walk, and yet it's been so fulfilling," she affirms. "I don't know what's next. But God has been faithful to provide all I need to serve him, and I know he'll continue to teach me how to represent his love in the world."

F

+ Snapshots at left and on the preceding page provided by Cindy Scott from her decades of offering psychological training support in places all over the world such as Papua New Guinea, Uzbekistan, Ethiopia, Sierra Leone, and the Solomon Islands.



BECKY STILL, storyteller, is senior editorial manager at Fuller, writing and editing primarily marketing and web content.

Suppose . . .

Imagine a storyteller by morning, a regional campus director by day, and an affiliate professor of intercultural studies by night. Suppose this man, let's call him Mike, finds all three areas of his life filled with truth, grit, and a little mystery—and that nearly everything he does is an occasion to wrestle with deep questions of faith.

Author C. S. Lewis used a tactic he called “the supposal” in his writing to ask a series of “what if” questions. When he posed the question, “Suppose that God’s reconciling work happened not in our world but in a fanciful world?” *The Chronicles of Narnia* were born. Orange County regional campus director, faculty member, and novelist Mike McNichols uses the same tactic whenever he is working on a new book. His immersion in the world of theology sparks all kinds of “supposals” for his novels. “Suppose you have someone whose life and vocation is in the world of faith as a pastor or religious studies professor. And let’s say he loses it all on a desperately self-destructive path to alcohol poisoning. Would God still be with him? Suppose there were supernatural creatures involved, or a murder?”

While Mike has always been interested in writing stories, he never really put pen to paper until he started working on his dissertation at George Fox University. That’s when he learned to love the adventure of storytelling. “You have characters, you have a general idea of how things are going to go, and then the characters seem to drive it—they come alive. You start to love them or hate them, and you feel compelled to get to the end of the story or you’ll leave these people in limbo.” His doctoral project became his first published novel, *The Bartender: A Fable about a Journey*.

Resisting the sanitized storylines of many Christian authors, Mike found the gritty stories of Ray Bradbury, Stephen King, and similar writers compellingly authentic. Growing up immersed in classic stories of monsters, vampires, and werewolves allowed Mike to unlock a secret strength in these archetypes. “There is a wonderful thing you can do with mysteries and even tales of horror that allow good and evil to interplay.” The legend of the vampire embodies evil in Mike’s stories by inverting the meaning of the Eucharist. “In the vampire story, the blood of many is taken for the benefit of the one,” he says, “whereas in the Eucharist the blood of the one is given for the sake of the many.”

Like C. S. Lewis, who imagined the interior lives of children enduring the deprivations of war, Mike’s grandchildren inspired the “supposals” for many of his stories. After learning more about his

grandchildren’s interest in the Twilight saga, Mike determined to set the record straight about the “true” character of vampires. One short story written for his family led to an entire trilogy of vampire-inspired tales whose characters encounter the deeper realities of evil, suffering, forgiveness, and atonement: *This Side of Death, A Body Given*, and *On Turpin’s Head*.

Mike’s pastoral experience also generated all kinds of “supposals” for his stories. A conversation with a church member in recovery became the skeletal structure for *The Haunts of Violence*, a story about a man and his alcohol-induced hallucinations of Jesus. In writing his most recent, not-yet-published novel, Mike found healing for the grief he experienced closing the church he pastored for many years. That tale—a murder mystery about a man who moves into a house haunted by a crime committed 100 years earlier—helped Mike sort through his feelings of loss.

Mike enjoys the rhythm of starting his day writing stories. While he may wear many hats as a tri-vocational professional, there is a wonderful unity in all that he does. “What I love about Fuller is that it’s a place where someone like me, who likes to write serious stuff, can also write crazy weird horror stuff and nobody wants to kick me out!”

Ultimately, Mike hopes that his stories allow readers to wrestle with hard questions without the undertones of a moral agenda. “I would like people who are struggling with loss and wondering, ‘Where is God in the midst of this pain?’ to read my first vampire book,” Mike says. Which leads to the final “supposal”: Suppose that vampire story leaves such a reader marveling. “Well, those characters are struggling with pain too, and they are finding meaning in the midst of this agony. They are finding reconciled relationships in this desperate drama that is being played out.” Suppose that a story about a vampire, a hallucinating alcoholic, or even a mysterious murder reveals the truth of God’s relationship to humankind in the most unexpected way.



MEGGIE ANDERSON, storyteller,
is an MDiv student and FULLER magazine’s story table
coordinator.



NATE HARRISON, photographer,
is FULLER magazine’s senior photographer and video
storyteller. Find his work at NateCHarrison.com.



+ Humberto stands next to Time to Paint, a painting for an exhibition on Ecclesiastes by the Brehm Center for Worship, Theology, and the Arts. The exhibit showcased work from an increasing number of students who come to Fuller to reflect theologically on their art. With a title referencing Ecclesiastes' meditation on accepting rhythms of change, Humberto's painting is both a reflection on Scripture and a self-portrait: student, artist, and minister, all in God's timing.

Speaking the Language of Art and Ministry

Min Div student Humberto Rebollo's greatest struggle of faith began when he was given a gift any artist would dream of: the keys to an art gallery. When the owner—an established painter “who adopted me into the arts,” he remembers—was diagnosed with cancer, Humberto worked late into the nights to keep it running. By the time she passed away, he had slowly taken over the whole operation, and with the blessing of the surviving family, Humberto took ownership of what would soon become Highland Art and Studio, the first Latino gallery in Melbourne, Florida.

At the same time, Humberto and his wife, Yolanda, were planting a church in Fellsmere, a small Latino community a few miles south. They met weekly in a local school, teaching art classes, performing dramas, and doing crafts with the local children. “I took my artwork to the community because that was the only way I could connect with them,” he says. Yet the church wasn't growing. While he had some success bringing second-generation Latinos into the congregation, there was resistance: “I got rejected a lot of times. I knocked on a lot of doors, and one time a father almost hit

Hablando el lenguaje del arte y del ministerio

La lucha más grande de fe de Humberto Rebollo, estudiante de Maestría en Divinidad, comenzó cuando recibió el regalo que cualquier artista sueña con recibir: las llaves de una galería de arte. Fue cuando su dueña —una pintora reconocida “quien me adoptó en el mundo de las artes”, recuerda, fue diagnosticada con cáncer. Humberto trabajó hasta altas horas de la noche para mantener la galería funcionando. Cuando ella falleció, Humberto llegó gradualmente a estar a cargo de toda la operación, y con la bendición de los familiares de ella, Humberto se hizo dueño de lo que pronto se convertiría en Highland Art and Studio, la primera galería de arte latino en Melbourne, Florida.

Al mismo tiempo, Humberto y su esposa Yolanda estaban estableciendo una iglesia en Fellsmere, una comunidad

latina ubicada a unas cuantas millas al sur. Se encontraban semanalmente en una escuela local, dando clases de arte, haciendo obras de teatro y enseñando artesanías a los niños locales. “Llevé mi obra artística a la comunidad, porque era la única manera de comunicarme con esas personas,” dice Humberto, “Aún así, la iglesia no crecía. Si bien habíamos tenido cierto éxito convocando a la comunidad latina de segunda generación a la congregación, había resistencia: “Fui rechazado en muchas oportunidades. Golpeé muchas puertas, y un día, un padre casi llegó a golpearme.” El apoyo financiero se estaba acabando, y la denominación de Humberto —que apoya abiertamente todos los llamados al ministerio- ofrecía escasa tutoría o apoyo emocional. “Yo era un misionero doméstico,” dice, “pero me encontraba solo a la hora de construir un iglesia.”

통합적 관점으로 삶을 이해하기

아트 갤러리를 소유할 수 있다는 건 모든 예술가들의 꿈일 수도 있겠지만, 막상 신학(M.Div)을 전공하는 학생, Humberto Rebollo에게 갤러리의 열쇠가 주어졌을 때에는 그의 신앙생활의 가장 큰 고비도 함께 찾아왔습니다. 갤러리의 주인은 잘 알려진 화가이자, Humberto를 예술의 세계로 인도하였던 분이었습니다. 주인이 암 진단을 받게 되면서 Humberto는 갤러리 유지를 위해 밤 늦은 시간까지 일하기 시작합니다. 그렇게 갤러리의 운영을 점차 맡아 나가던 Humberto는 주인이 암으로 세상을 떠나면서 유족들의 축복하에 운영 전반을 책임지게 되었습니다. Humberto가 이어받은 미술관은 곧 Florida주 Melbourne시 최초의 라틴 미술 전문 갤러리, Highland Art and Studio로 다시 태어나게 됩니다.

당시 Humberto와 아내, Yolanda는 남쪽으로 몇 마일 떨어진 작은 라틴계 마을, Fellsmere에서 한 교회를 세우는 과정 중에 있었습니다. Humberto는 매주 근처 학교에서 아내와 함께 지역 사회 아이들에게 그림, 연극, 공예 등을 가르쳤던 당시를 회상하며

다음과 같이 말합니다. “내가 그린 작품을 가지고 직접 지역 사회 한 가운데로 들어가는 것이 그 사회와 정말 하나가 될 수 있는 방법이라고 생각한 거죠.” 하지만 교회는 전혀 성장하고 있지 않았습니다. 어느 정도 라틴계 2세들의 호응도 있었지만 또 동시에 반발하는 사람들도 생겨났습니다. “거절도 수시로 당해봤고 문 앞에서 되돌아와야 한 경우도 많았어요. 한번은 어떤 학생의 아버지에게 맞아본 적도 있었죠.” 재정 역시 바닥이 나고 있었고, 교단에서는 표면상, 기독교인들 각자가 의미있는 사역에 참여할 수 있기를 강조하고는 있었지만, 실질적으로 교단으로부터 도움이나 지지를 기대하기가 힘들었습니다. “국내 선교사라는 직함아래, 사실상 저 혼자서 교회를 세워보려고 애쓰고 있었습니다.”

사역의 한계를 느끼며 갈등하던 중, 예상 밖으로 Humberto는 아트 갤러리를 시작해보라는 주변의 권고를 받게 됩니다. Humberto는 “처음에는 무엇보다 시작해야 할지 몰랐어요.”라고 말합니다.

me.” Financial support was running out, and Humberto’s denomination—vocally supportive of every Christian’s call to ministry—offered little mentoring or emotional support. “I was a domestic missionary,” he says, “but I was really on my own to raise a church.”

While he felt alone in his call to ministry, Humberto was surprised with the support he received to start the art gallery. “I didn’t know what to expect at first,” he recalls. “Launching the gallery was a step of faith”—a step that was, as it turned out, endorsed by others. His landlord guided him through the legal paperwork, an editor at a local arts magazine helped him build a website, and artists and gallery owners came out to the first showing that featured the work of over a dozen local Latino artists, including Humberto’s own art.

Yet Humberto struggled as an artist just as much as he did in his church ministry. While he was learning new painting techniques, he saw his own work as too commercialized and lacking the deeper purpose he felt in his ministry. Even more, he struggled to manage two

vocations that slowly competed for his attention. Traveling between these two cities was becoming more than a weekly commute—it was an exhausting cross-cultural journey. Caught between his ministry and his art, Humberto started looking for a place where he could find the support he needed to strengthen and deepen both.

When a close friend encouraged him to move to the West Coast for a fresh start, Humberto decided to apply to the MDiv program at Fuller Seminary through its Centro Latino. It was a new leap of faith—away from his art gallery and ministry, and toward a new season in life as a student. Once he was accepted, he began to understand his time in Florida as forging into new territory: “It was a stage in my life when I was pioneering. God permitted me to see a glimpse of what these two lives were like.”

Humberto found more new territory at Fuller’s Centro Latino. He was shocked at the diversity of cultures in his program: “My horizons expanded when I came here,” he says. He met seasoned pastors from cultures as far away as Chile, Peru, Puerto Rico, and Argentina, and his own

Si bien se sintió solo en su llamado al ministerio, Humberto se sorprendió con el apoyo que recibió para abrir la galería de arte. “Al principio no sabía qué esperar,” recuerda. “Lanzar la galería fue dar un paso de fe”—un paso que, al final, terminó recibiendo el apoyo de otras personas. El propietario de la casa que rentaba lo guió con los trámites legales, el editor de una revista de arte local le ayudó a construir su sitio web, y artistas y dueños y dueñas de galerías de arte lo acompañaron en su primera exhibición donde presentó la obra de más de una docena de artistas locales de la comunidad latina, incluyendo su propia obra.

Sin embargo, Humberto tuvo que luchar tanto como artista como en su ministerio de la iglesia. Mientras aprendía nuevas técnicas de pintura, notó que su obra se comercializaba mucho pero que carecía de un propósito más profundo como sentía que poseía su ministerio. Aún más, Humberto luchó por manejar sus dos vocaciones, las cuales gradualmente comenzaban a competir por su atención. Viajar entre las dos ciudades se tornó en algo más que un simple camino al trabajo —se convirtió en un agotador viaje intercultural. Atrapado entre

su ministerio y su arte, Humberto comenzó a buscar un lugar donde encontrar el apoyo que necesitaba para fortalecer y profundizar ambas vocaciones.

Cuando una amistad cercana lo entusiasmó para mudarse a la costa oeste para comenzar de nuevo, Humberto decidió aplicar al programa de Maestría en Divinidad del Seminario Fuller a través de su Centro Latino. Fue dar un salto de fe —lejos de su galería de arte y ministerio, se dirigía hacia una nueva etapa de la vida, la de estudiante. Una vez que fue aceptado, comenzó a entender que su tiempo en Florida le hizo surcar un nuevo territorio: “Fue la etapa de mi vida en que estaba iniciándome. Dios me permitió vislumbrar lo que esas dos vidas serían.”

Humberto se encontró con un nuevo territorio para explorar en el Centro Latino de Fuller. Se asombró de la diversidad de culturas en su programa: “Mis horizontes se expandieron cuando llegué,” dice. Conoció un experimentado pastorado de culturas tan lejanas como las de Chile, Perú, Puerto Rico y Argentina; y su propia fe -expuesta a la historia de la iglesia latina y la teología de la liberación- se profundizó de manera inesperada.

“갤러리를 시작하기 위해 정말 필요했던 건 믿음으로 첫 발을 내딛는 것이었습니다.” 곧 Humberto의 그 첫 발자국을 따라 여러 사람들의 지원이 이어지게 됩니다. 임대주는 법적 서류 작성을 맡아 도와주었고, 지역 예술잡지의 편집장은 웹사이트를 시작하도록 힘을 보태 주었습니다. 예술가들과 갤러리 대표들이 모인 가운데, 드디어 문을 연 Humberto의 갤러리는 그 첫 전시를 통해 Humberto 자신의 작품을 포함한 지역 사회 내 여러 라틴계 화가들의 작품을 한 자리에 모아 소개할 수 있었습니다.

하지만 교회사역이 Humberto에게 힘이 들었듯이 예술가로서의 길 또한 그에게 만만치 않았습니다. 새로운 테크닉들을 그림에 적용해 보고자 하고는 있었지만 훔버르토에게는 그의 작품들이, 사역의 현장에서 그가 느꼈던 소명을 반영하기에 역시 너무 상업적으로 느껴질 뿐

이었습니다. 더욱이, 교회와 갤러리를 동시에 관리하는 것은 그에게 역부족인 듯 했습니다. 서로 다른 문화를 가진 두 도시 사이를 매주 오가야 할 때마다 Humberto는 더욱 지쳐갔습니다. 마침내 그는 목회와 예술 모두의 의미와 역할이 견고히 되고 깊어질 수 있는 길을 찾기

에 이릅니다
마침 가까운 친구 한명이 그에게 서부 지역으로 옮겨 새로운 출발을 해보기를 권유하면서, Humberto는 풀러신학교 산하 히스패닉 교회, 및 지역사회 연구 센터, Centro Latino를 통해 MDiv과정에 지원해 보고자 결심합니다. 갤러리 운영과 목회 사역 모두에서 벗어나 학생의 자격으로 삶의 새로운 장을 펼쳐볼 것을 믿음으로 결단하게 된 것입니다. 입학이 확정되면서 Humberto의 눈 앞에서 이제는 Florida에서 보냈던 시간과는 전혀 다른 무대가 펼쳐지고 있었습니다.



“제 삶의 새로운 시점에 도달했던 것이죠. 하나님께서는 목회와 예술, 이 두 가지 모두의 의미를 제가 마침내 이해할 수 있도록 저를 준비시키고 계셨습니다.”

Humberto는 곧 풀러신학교의 Centro Latino를 통해서 새로운 무대를 발견하게 됩니다. 그는 학사 과정 내 다양하게 공존하는 문화에 먼저 큰 충격을 받았던 것을 기억합니다. “저의 시야가 풀러에 와서 넓어졌다고 생각해요.”라고 Humberto는 말합니다. Chile, Peru, Puerto Rico, Argentina 출신의 이미 경험이 많은 목사님들과 만나게 되고, 라틴 교회사와 해방신학을 함께 배워나가게 되면서 Humberto는 자신의 신앙이 정말 예상치 못했던 길을 통해 깊어짐을 느끼게 되었습니다. 풀러신학교는 그의 사고의 폭을 넓혀주었습니다. Humberto는 “특별히 국제적 시각을 가지고 바라보는 법을 배우게 되

었다”고 말합니다.

Humberto는 다른 학생들에게 그림을 가르치기 시작하였고, 이미 몇몇 지역 교회들을 위해 벽화를 디자인하기도 했지만, 여전히 그에게는 마음껏 그림을 그릴 시간이 충분치 못한 듯합니다. 아직도 풀어야 할 숙제가 많이 있지만, Humberto는 풀러에서의 시간을 자신을 준비시키고 단련시키는 과정으로 이해하고자 합니다. “견디기 힘든 때가 있어요. 하지만 하나님께서는 더 창대한 일을 저에게 보이시기 위해서 저를 준비시키고 계신다고 믿습니다.” 학위를 받기까지 이제 1년을 앞두고, 그 창대한 일들이 Humberto 앞에서 빠르게 윤곽을 드러내고 있습니다. 교회 벽화를 더 그려볼 계획도 있고 아이들을 위한 성경동화책을 내 보려고도 합니다. 또한 그림을 그리는 것을 계속하면서, 지역 교회에 도움이 될 수 있는 목회 사역을 시작하는 것도 생각하고 있습니다.

faith, exposed to Latino church history and liberation theology, deepened in unexpected ways. Fuller broadened his thinking, he says, “especially in terms of a global context.”

He’s also found time to teach a painting class for his peers, and he’s created a few murals for local churches. Still, Humberto is not able to paint as much as he wants to, and with much of his work stored under the bed, he has learned to see his time at Fuller as another season of preparation: “It’s uncomfortable, but sometimes God tells you to wait, because he’s preparing you for greater things.” With a year to go before he finishes his degree, those greater things are quickly coming into focus: Humberto has plans for more church murals, biblical children’s books, and a pastoral ministry that can support local churches while still giving him time to paint.

“Being bivocational is a blessing to the community, and it’s a language that can communicate the gospel,” Humberto says. It’s a conviction that can only come after years of moving between two cultures, and—with his Bible and paintbrush in hand—a language he’s ready to speak.



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Fuller le amplió su forma de pensar, expresa Humberto, “especialmente en términos de contexto global.”

También ha encontrado tiempo para dar clases de pintura a sus pares, y ha creado unos cuantos murales para iglesias locales. Aún así, Humberto no tiene suficiente tiempo como para pintar todo lo que le gustaría, y teniendo mucho de su obra guardada debajo de la cama, ha aprendido a considerar su paso por Fuller como otra etapa de preparación: “Es incómodo, pero algunas veces Dios te pide que esperes, porque te está preparando para algo más grande.” Faltándole un año para que finalice su grado, esas cosas grandes se colocan rápidamente en foco: Humberto tiene planes de hacer más murales para las iglesias, libros bíblicos para la niñez, y un ministerio pastoral que pueda mantener a las iglesias locales y aún darle tiempo para pintar.

“Ser bi-vocacional es una bendición para la comunidad, y es un lenguaje que puede transmitir el evangelio,” dice Humberto. Es una convicción que sólo puede llegar después de años de moverse entre dos culturas, y —con su Biblia y pincel a mano— es un lenguaje que está listo para hablar.

“두 가지의 소명에 부름 받았다는 것은 섬기는 공동체에게는 축복입니다. 그 자체가 복음을 전하는 언어가 되는 것이죠.”라고 Humberto는 말합니다. 한 손에는 성경책을, 다른 한 손에는 붓을 쥐고서 달려온 지난 시간이 있었기에 그는 이제 확신을 가지고 그만의 언어를 말하고 있습니다.

사진 설명: Humberto가 Brehm Center 주최로 열리는 전시회 출품작인 ‘붓을 들 때가 있으며’ 앞에 서 있다. 전도서를 주제로 열리는 이번 전시회를 통해 일반에게 소개되는 풀러 학생들의 작품들은 예술에의 신학적 접근을 모색하는 최근 추세를 잘 반영하고 있다. Humberto 작품의 제목은 전도서에서 말하고 있는 변화의 리듬에 착안한 것이다. 그의 작품은 말씀에 대한 묵상이자, 하나님의 때를 따라, 학생, 예술가, 그리고 목회자로서의 소명을 담당하고자 하는 Humberto 본인의 자화상이기도 하다.

REBOLLO’S BEAUTIFUL MINISTRY

By Oscar García-Johnson, Associate Dean, Centro Latino
Associate Professor of Theology and Latino/a Studies

Bible and paintbrushes do not usually go together within Latina evangelicalism—unless, of course, we visit a church with an outreach to gang members or pay a visit to “el cuarto de los jóvenes” (youth ministry room) in a Hispanic church that owns its facilities. Christian art in the form of painting and literature is yet to be discovered as a gift to evangelical faith in the Latino church. Latino culture, on the other hand, is overwhelmingly artistic, visual, ever creative, and diversified. This seems to be a contradiction, and it is.

EL BELLO MINISTERIO DE REBOLLO

By Oscar García-Johnson, Director del Centro Latino
Profesor Asistente de Teología Sistemática y Espiritualidad

La Biblia y los pinceles no van generalmente de la mano dentro del evangelicalismo latino—a menos que, por supuesto, visitáramos una iglesia que convoque a los miembros de una ‘pandilla’ o visitáramos el cuarto de los jóvenes en una iglesia hispana que sea dueña de sus instalaciones. El arte Cristiano en forma de pintura y literatura aún está por descubrirse como un regalo a la fe evangélica en la iglesia latina. La cultura latina, por otro lado, es sobrecogedoramente artística, visual, también creativa, y diversificada. Esto parece ser una contradicción, y lo es. La misión conservadora Protes-

Conservative Protestant mission efforts targeted Latina art across the Americas (Latin America and the US) as something to be converted from, as satanic products of culture. Nearly all forms of art were reduced to singing hymns and playing classical instruments. A continent made of Native, African, Arabic, and European artistic traditions would certainly react to this Protestant denial of cultural beauty, and so a few local Protestant expressions—especially Pentecostalism—have opened ways to gradually experience what the Latino theologian Alejandro García-Rivera called “the community of the beautiful.” The denial of beauty to the Latina Christian community is something that we, as educators, theologians, and pastors, have to cope with and rectify. “It is a

tante se esforzó por apuntar contra el arte latino a lo largo de las Américas (América Latina y los Estados Unidos) como algo del cual uno debe apartarse, como si fuera un producto satánico de la cultura. Casi todas las formas de arte fueron reducidas a himnos y a utilizar instrumentos clásicos. Un continente hecho de tradiciones artísticas nativas, africanas, árabes y europeas seguramente reaccionaría a esta negación Protestante de belleza cultural, y así fue que unas pocas expresiones locales Protestantes —especialmente las Pentecostales— han abierto maneras de incorporar gradualmente lo que el teólogo latino Alejandro García-Rivera denominó “la comunidad de lo bello”.

La negación de la belleza en la comunidad latina Cristiana es algo que nosotros, como educadores,

Beauty that is subversive yet gracious, ever hoping and fresh, [that] crosses barriers and creates community,” García-Rivera writes. “Beauty’s call [makes] possible the impossible and [makes] visible the invisible. Beauty [can] cross differences made long ago. Indeed, Beauty loves difference” (*The Community of the Beautiful*, p.3). God, beauty, and the beauty of God that we have come to know through other theologians and artists have yet to be discovered in Latina culture. García-Rivera points to an evident canvas, popular religion, where faith happens without much formal and Western regulation.

At Fuller Seminary’s Center for the Study of Hispanic Church and Community, we have embraced Humberto

teólogos y pastores, debemos abordar y rectificar. “Es una belleza que es subversiva y al mismo tiempo que posee gracia, siempre con esperanza y frescura, que cruza barreras y crea comunidad,” escribe García-Rivera. “El llamado de la belleza [hace] posible lo imposible y [hace] visible lo invisible. La belleza [puede] cruzar diferencias que fueron creadas hace mucho tiempo. En efecto, la belleza ama las diferencias (La comunidad de lo bello, p.3).” Dios, la belleza, y la belleza de Dios que hemos llegado a conocer a través de otros teólogos y artistas, aún no se han manifestado en la cultura latina. García-Rivera habla de una pintura evidente, una religión popular, donde la fe existe sin acarrear con demasiados formalismos propios de las normas occidentales.

En el Centro para el Estudio de la Iglesia y Comu-

Rebollo’s art as a beautiful gift of God and a gift of and to our Latino culture. In Humberto’s paintings and murals, beauty crosses enormous barriers and violent borders by blending inspiration from Latino artists—Diego Rivera and Picasso—and modern abstract art. And yet all of these expressions of beauty find a path in Humberto’s biblical and evangelical imagination. Stunningly, his visual faith is bringing beauty into church ministry—the very thing our Protestant ancestors felt afraid of and thought impossible to achieve. “Beauty makes possible the impossible and visible the invisible,” just as García-Rivera has said.

nidad Hispana del Seminario Fuller, hemos adoptado el arte de Humberto Rebollo como un bello regalo de Dios y como un regalo de y para nuestra cultura latina. En las pinturas y murales de Humberto, la belleza cruza barreras enormes y fronteras violentas, al combinar inspiración de artistas latinos —Diego Rivera y Picasso— con arte moderno abstracto. Y, sin embargo, todas estas expresiones de belleza encuentran un camino en la imaginación bíblica y evangélica de Humberto. Sorprendentemente, su fe visual está aportando belleza al ministerio de la iglesia —precisamente lo que nuestros antepasados Protestantes temían y pensaban que era imposible de lograr. “La belleza hace posible lo imposible y visible lo invisible,” justo lo que ha expresado García—Rivera.

사탄적인 세상 문화의 부산물인 것처럼 간주하였기에 복남미 대륙 전역(남미와 미국)에 걸쳐 복음주의 내에서 라틴 예술의 흐름을 끊어버리고자 한 시도가 있었던 것이 사실입니다. 라틴 예술의 표현 가능한 형태라고는 한 때, 찬송을 부르거나 클래식 악기를 연주하는 경우를 제외하고는 거의 찾아볼 수가 없었을 정도였습니다. 그러나 원주민 고유의 전통, 또한 아프리카, 아랍, 유럽 문화의 예술적 전통이 어우러져 나타난 미학적 역사를 부인하였던 당시 선교운동은 복남미 전역에서 적지 않은 반발을 불러일으키게 되었고, 곧 몇몇 다른 개신교인들, 지역적 교파들 (특히 오순절교단) 로부터 점진적으로 라틴 예술을 포용하고자하는 움직임이 나타나기에 이릅니다. 라틴 신학자 Alejandro García-Rivera는 라틴 예술이 살아 움직이는 총체를 “아름다움의 공동체”라고 일컬은 바 있습니다. 바로 이 “아름다움의 공동체”를 경험해보고자 하는 노력이 개신교 안에서도 나타나게 된 것입니다. 라틴 기독교 문화가 가지고 있는 아름다움을 부인한다는 것은, 교육자, 신학자, 목사로서 우리 모두가 시정하고

바로잡아야 하는 태도임에 분명합니다. “저항적이나 온유하며, 모든 것을 바라며, 언제까지든지 떨어지지 아니하는 이 아름다움이 막힌 담을 헐고 공동체를 새롭게 창조하는 것입니다.” 라고 Alejandro García-Rivera는 말하고 있습니다. “아름다움으로의 부름에 귀를 기울일 때, 불가능한 것이 가능한 것으로, 보이지 않았던 것이 보이는 것으로 탈바꿈됩니다. 아름다움의 추구를 통해 오래전부터 존재해왔던 이질성이 극복될 수 있습니다. 사실, 아름다움은 오히려 다양성을 옹호합니다.”(아름다움의 공동체, 3페이지) 여타 신학자들과 예술가들이 추구해온 하나님, 아름다움, 하나님의 아름다움 등의 주제는 앞으로 라틴 문화 속에서도 논의되어야 할 분야임에 틀림이 없습니다. García-Rivera는 그 논의의 배경으로, 격식적 삶이 움직이는 총체를 “아름다움의 공동체”라고 일컬은 바 있습니다. 바로 이 “아름다움의 공동체”를 경험해보고자 하는 노력이 개신교 안에서도 나타나게 된 것입니다. 라틴 기독교 문화가 가지고 있는 아름다움을 부인한다는 것은, 교육자, 신학자, 목사로서 우리 모두가 시정하고

Humberto Rebollo의 예술적 재능은 하나님께서 그에게 허락하신 아름다운 은사이자 라틴 문화의

선물이기에, 풀러신학교 Centro Latino에서는 앞으로 Humberto가 그의 예술을 통해 라틴 문화에 더욱 기여할 것을 기대하고 있습니다. Humberto의 그림과 벽화를 통해서 아름다움의 의미가 정말 넘을 수 없을 것 같았던 벽을 넘어, 거칠고 혹독한 접경을 건너 우리에게 다가옵니다. Humberto의 작품 속에서 Diego Rivera, Picasso와 같은 라틴계 예술가들과 현대 추상미술사조의 영향을 발견하게 되지만, 결국 이 모든 예술적 표현 저변에는 Humberto 본인이 추구하여 온 성경적이며 복음적인 영감과 상상력이 자리하고 있습니다. 놀랍게도 이제 Humberto는 예술의 아름다움을 교회 사역의 현장에서 그려내기 시작하였습니다. 우리 개신교 믿음의 선진들에게는 두렵고 불가능해 보이지만 하였던 예술과 목회와의 만남이 가능하게 된 것입니다. “아름다움으로의 부름에 귀를 기울일 때, 불가능한 것이 가능한 것으로, 보이지 않았던 것이 보이는 것으로 탈바꿈됩니다.”라고 하였던 García-Rivera의 말이 이루어지는 순간입니다.



***Stuck
Between***

***Religion
and Race***

During his 1963 speech in Detroit, Michigan, “Message to the Grass Roots,” activist Malcolm X once said, “Be peaceful, be courteous, obey the law, respect everyone; but if someone puts his hand on you, send him to the cemetery. That’s a good religion.” As I read another statistic on how many black people have died at the hands of police this year, I feel conflict: deep down inside I believe there is another way, but sometimes I have my doubts. It raises an important question during a time when the reality of racial injustice most easily breeds anger—As a Christian, how can I preach “love your neighbor” when my instinct is to fight back?

That was the question on my mind as I entered into a dialogue with second-year MDiv student Caleb Campbell on a rare cloudy afternoon in Pasadena, California. As accounts of offenses toward black bodies continue to permeate my online news feed, how do I reconcile the black community’s approach to justice that often seems so different from the church’s? Caleb’s answer to the question is consistent—it always comes back to love. “That’s the responsibility of black Christians because we have to navigate these two worlds,” he says, urging that we have to bring the reconciling power of the gospel to our black brothers and sisters to see this is the key that we need. “It always goes back to love,” he insists. “There’s so much hope in that. Love has the power to overrule darkness.” His words serve as a reminder of my own hopes that love will indeed prevail in the end. I hold onto this aspiration as our lengthy conversation wades through the muddy waters of race, being a black student at Fuller, and grappling with the appearance of “respectability politics.”

Caleb grew up in Westmont, a neighborhood in the South Central area of Los Angeles only about 20 miles south of Pasadena, yet he had never heard of Fuller Seminary. It wasn’t until he started researching seminaries with high academic standards that Fuller emerged as a graduate institution committed to the fundamentals of Christian faith and rigorous scholarship. That scholarship has its blind spots, however, and we both acknowledge our disappointment with the lack of inclusion of the African American experience and its contribution to church history within the classroom. Yet some exceptions—such as Lewis B. Smedes Professor of Christian Ethics Hak Joon Lee’s course “Theology and Ethics of Martin Luther King Jr.”—have strengthened Caleb’s resolve to revive Christian principles that have inspired justice movements in the past. Martin Luther King Jr. and the Civil Rights movement used the Christian faith as their framework for fighting

oppression, but Caleb sees a new need for effective strategy in addition to Christian principles. We need to fight injustice with new strategies that reflect contemporary waves of thought, he feels, while continuing to look to those who came before us for cues on effectiveness. “King was able to make creative protest a powerful force against injustice. They used their imaginations, they prayed, they sought God’s help, and their demonstrations—freedom rides, marches, etc—were creative. We have to be just as creative, while keeping love at the center,” he says, relishing the fact that many of the efforts to spark change that he admires were birthed out of the black church. For both of us, this rekindles the frustration that the black theological narrative has largely been absent in our

education as well as in culture at large.

Though Caleb believes that the #BlackLivesMatter movement has been evoking creativity and imagination resonant with Dr. King’s, on a local level he and a group of students are responding to the call toward creative protest by forming Onyx, a student group committed to empowering and developing black male students at Fuller. As vice president of the newly formed campus organization, Caleb reflects on self-determination, self-agency, and the ways in which African Americans can shift others’ perceptions of black men. “It’s very easy to point the finger away from ourselves, but at the same time we have to reflect on ourselves,” he believes. “We have to look at behaviors, patterns of behavior, that do not help our

situation and that simply perpetuate stereotypes.”

Some critics would label Caleb’s approach a form of respectability politics, or criticizing one’s own community in order to appear more acceptable to mainstream culture. After all, the thinking goes, why should the onus be on black people to behave nicer, instead of calling white people to task for their racism and implicit biases? The task of reconciling, says Caleb, requires the unity of black and white Christians working together. “It’s not about attacking white people. This is a human problem, reflected in many different ways, and in one way or another, we’re all complicit.”

That responsibility needs to be exercised in the classroom as well. Caleb recalls times when white classmates have insisted that current examples of racial violence are merely isolated incidents, with no implied undercurrent. On the other hand, he also remembers when his American church history professor James Bradley led a devotional at the beginning of class on the day it was revealed that the white police officer who shot unarmed black teenager Michael Brown was acquitted. “He showed genuine, sincere grief over the whole matter,” Caleb remembers. “He prayed over it and brought Scripture to us to help us make sense of it. I saw deep concern and compassion, and that touched my heart.”

Love and compassion are two-way streets, and even though it can be a humbling reality, Caleb is determined to enter conversations on race with grace—at Fuller and elsewhere. We have to begin with the Christian context, he says, pointing out that who one defines as “neighbor” determines how one will treat others. “When you see that the biblical understanding is that all of humanity—everyone that you are sharing this world with—is your neighbor, that obliges you to show love to everyone,” he insists. As we seek to tear down walls, Caleb reminds me that even though current events make it seem as though retaliation is our only option, true love is demonstrated when both sides put their armor down and look for ways to understand each other. I think that is something worth fighting for, and my prayer is that hope in that truth will sustain us in the hard road ahead.



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“When two different entities come to interact with each other, a potency lies within the spaces that are in-between. The difference between these entities creates vital tensions and suspension of ambiguity. The dynamic interactions of the difference and potency of the space of ‘in-between’ inspire me to create my work.

“Exposing the space ‘in-between’ reveals a deeper understanding about the complex, incomplete, and unsteady reality of human nature. Revealing these suspended spaces suggests that there is no such thing as fixed boundaries, extreme difference, hierarchy, or purity in race, ethnicity, or culture. Fluidity, dialogues, and exchanges are part of the nature of interaction. Translation and negotiation become necessary during their vital encounter. Hybridity is a sure path to transformation.

“To represent this dynamic interaction, I use biomorphic forms in my paintings. These natural organic forms are embedded in the visible brushstrokes of texture, yet the forms also suspend and integrate with their surroundings, thereby creating a sense of movement. They have a sense of an illusion of space but still reflect the two-dimensional surfaces on which they are painted. These organic forms vary in composition in order to create dynamic spaces for visual interaction. The precise ways in which these binary forms interact now symbolically rely on the viewer’s perception.”
—Trung Pham, artist

✦ *Drift from Space in Between series by Trung Pham, Oil on Canvas, 18" x 30", 2006*



THE INTEGRATION OF PSYCHOLOGY AND THEOLOGY AT FULLER

Brad D. Strawn,
Evelyn and Frank Freed Professor of the Integration of Psychology and Theology Guest Editor



In the courtyard of the building where I teach is a bronze sculpture of a Greek *psi* combined with a Christian cross. A plaque nearby reads, “Planting the cross in the heart of psychology.” From its beginnings in 1964, the School of Psychology at Fuller has been about this endeavor known as “integration.”

Decades ago, some found it outlandish when Fuller offered the first accredited doctoral program in clinical psychology with a Christian emphasis. Psychology, philosophy, and theology were in fact kindred disciplines until they were unhinged from one another in the late 19th century; the work of what might be called “reintegration” began way back then. Nevertheless, some in the Chris-

En el patio del edificio donde enseño, hay una escultura de bronce de la letra griega psi combinada con una cruz cristiana. Una placa en el lugar dice, “Plantando la cruz en el corazón de la psicología.” Desde sus comienzos en 1964, la Escuela de Psicología de Fuller se ha enfocado en lograr este esfuerzo conocido como “integración.”

Décadas atrás, algunas personas consideraban extravagante que Fuller comenzara a ofrecer el primer programa doctoral acreditado en psicología clínica con énfasis cristiano. La psicología, la filosofía y la teología eran en efecto disciplinas similares hasta que se separaron a fines del siglo diecinueve; el trabajo de lo que podría llamarse “reintegración” comenzó en ese período. Sin embargo, algunas personas en la comu-

제가 가르치는 건물 안쪽 뜰에는 그리스 문자, psi의 형태를 십자가와 맞물려 표현해 놓은 동상이 하나 서 있습니다. 동상 앞, 명판에는 “십자가를 심리학의 마음 중심에 심으며”라고 한 짝막한 설명이 붙어 있습니다. 1964년, 개교 이 후, 풀러 신학교내 심리학부는 바로 이 하나됨의 원칙을 구현하기 위한 노력을 멈춘 적이 없습니다.

수십 년 전, 풀러 신학교에 기독교 정신에 입각한 임상 심리학 박사과정 프로그램이 처음으로 생겼을 때에는 의아해 하는 주변의 시선이 없지 않았던 것도 사실입니다. 19세기 후반까지는 심리학, 철학, 신학의 개념을 따로 떼어 생각하는 일이 드물었습니다. 통합을 말하는 현재의 논의도 사실 오래 전에 이미 그 기원이 존재한 셈입니다. 그럼에도 불구하고, 심리학과 신학을 연계하여 이해하고자 하는

tian community perceived Fuller’s alliance of psychology and theology as new and possibly dangerous—wondering, as Fuller’s former chair of integration Alvin Dueck references Tertullian, “What does Jerusalem have to do with Athens?”

Over the last half-century critics and naysayers, and there have been many, worried about Fuller’s integration project. Some worried that psychology was a secular science that ignored its philosophical and ethical underpinnings and was at odds with Christian theology. Others worried that our scientific emphasis—with its quantification and logical positivism—would override theology and a Christian faith that could not be measured empirically. Critics’ questions always seem

nidad cristiana percibieron la alianza de Fuller entre la sicología y la teología como algo nuevo y peligroso - preguntándose, tal como el previo presidente de integración de Fuller Alvin Dueck hacía referencia a Tertulian, “¿Qué tiene que ver Jerusalem con Atenas?”

Durante los últimos cincuenta años, personas críticas y negativistas, y han habido muchos y muchas, tenían preocupación sobre el proyecto de integración de Fuller. Algunas personas objetaban que la psicología era una ciencia secular que ignoraba sus puntales filosóficos y éticos y no se condecía con la teología cristiana. Otras personas se preocupaban de que nuestro énfasis científico –con su cuantificación y positivismo lógico- superara a la teología y a una fe cristiana que no pudiera

풀러 신학교의 움직임에 대해, 몇몇 기독교 커뮤니티의 반응은 그리 호의적이지만은 않았습니다. 전 심리학 대학원내 통합 (Integration of Psychology and Theology) 의장직에 있었던, Al Dueck 교수의 말을 빌리자면, 당시 회의적 태도는 마치 Tertullian의 질문처럼 “아테네와 예루살렘이 무슨 관계가 있단 말입니까?”를 묻는 듯 했습니다.

지난 반세기동안, 풀러 신학교가 펼쳐왔던 심리학과 신학의 통합적 연구를 두고 많은 사람들이 비평하고 반대해 왔습니다. 어떤 이들은 심리학의 비종교적 성격상, 철학, 및 윤리적 기준이 적용될 수는 없음을 강조하며, 심리학과 기독교 신학은 상충된 가치를 가질 수밖에 없다고 주장하였습니다. 또 다른쪽에서는 심리학의 과학적 사고방식, 즉 수량적 해석방법과 논리 실증주의 등의 배경이 과학적 실험으로는 측량할 수 없는 기독교 신학의 본체, 그 믿음의 원칙과는

to circle around the same theme: “When psychology and Christian faith are integrated, which trumps the other?”

The Fuller School of Psychology has never approached integration with this adversarial posture. While a number of different integration models have been developed within or alongside Fuller (several are described in the articles that follow), the enduring central commitment of our work has been to bring the best of Christian theology (faith and practice) into honest conversation with the best of psychology (science and practice).

The articles that make up this theology section of *FULLER* magazine demonstrate that commitment. You will read of science

ser medida en forma empírica. Los cuestionamientos de las personas críticas siempre parecían circular alrededor del mismo tema: “Cuando la psicología y la fe cristiana se integren, ¿cuál superará a la otra?”

La Escuela de Psicología de Fuller nunca encaró la integración con esta postura adversa. Mientras que un número de diferentes modelos de integración han sido desarrollados dentro de Fuller (varios son descritos en los artículos que siguen a continuación), el compromiso central permanente de nuestro trabajo ha sido incorporar lo mejor de la teología cristiana (fe y práctica) en un diálogo honesto con lo mejor de la psicología (ciencia y práctica).

Los artículos que conforman esta sección de teología de la revista *FULLER* demuestran

결국 함께 존재할 수 없음을 지적하였습니다. 비평의 목소리는 다양해도, 저변에 자리한 공통적 질문은 “심리학과 기독교 믿음이 연합될 수 있다면, 과연 둘 중 어느 쪽이 우선인가?”를 항상 물어 왔다고 보여집니다.

풀러의 심리학부는 결코 이러한 회의적 반발감을 가지고 연합의 주제를 접근하지 않습니다. 여러 형태의 연합의 본보기가 풀러 신학교 안팎에서 그 윤곽을 드러내 오는 동안, (이에 자세한 소개는 다음 글에 이어집니다.) 그 중심에는 항상, 기독교 신학의 핵심(믿음과 실행)과 심리학의 핵심(과학과 실행)을 함께 솔직히 이야기할 수 있는 열린 대화의 장을 마련하고자 하는 풀러 신학교의 노력이 있었습니다.

풀러 매거진 이번호 신학 섹션을 통해 바로 그 대화

as it is used in the service of developing Christian virtues; how neuroscience does (and does not) inform religious experience; how psychology can equip those in ministerial settings to care for themselves in order to more effectively share and embody the gospel; what Christian faith has to add to the clinical practice of counseling; and even how we can use theology to critique psychology as it plays out in cross-cultural settings. Through it all, one should see that the integrative project is not a debate but a dialogue in which genuine learning, growth, and transformation take place as these two ancient disciplines of study, under the Lordship of Jesus Christ, attempt to serve the kingdom of God.

ese compromiso. Podrá leer sobre ciencia y cómo se utiliza en servicio del desarrollo de las virtudes cristianas; cómo la neurociencia informa (o no informa) sobre la experiencia religiosa; cómo la psicología puede ayudar a aquellas personas que sirven con su ministerio para cuidar a su propio ser, a fin de compartir y representar más eficientemente al evangelio; lo que la fe cristiana tiene para aportar a la práctica clínica de la terapia; y hasta cómo podemos utilizar la teología para analizar la psicología en un marco intercultural. A través de todo, se puede ver que el proyecto integrador no es un debate sino un diálogo por el cual se produce un genuino aprendizaje, crecimiento y transformación mientras estas dos antiguas disciplinas de estudio, bajo el Señorío de Jesucristo, intentan servir al Reino de Dios.

가져올 수 있는 다양한 가능성들을 조명해 보고자 합니다. 이번 호에서는 과학이 어떻게 기독교적 가치관을 형성하고 발달시키는데 사용되는지—어떻게 신경과학이 신앙 경험의 인식을 하게 하는지, 어떻게 심리학이 사역자들을 도와 효과적으로 복음을 선포하게 하는지, 상담치료에 어떤 기독교 신앙의 부분이 더해 져야 하는지, 그리고 신학을 어떻게 사용하여 통합적으로 사용되어지는 심리학을 비판적으로 성찰 할 수 있는지—를 읽으시게 될 것입니다. 이러한 것들을 통하여 결국 신학과 심리학의 하나됨이 단지 논쟁의 주제로 전락되어 버리기에는, 그 연합이 불러올 수 있는 배움과 성장, 변화의 가능성이 너무 크다는 사실을 아시게 될 것입니다. 풀러 신학교는 그 가능성을 바라보기에, 오래된 학문의 이 두 줄기를 붙잡고 그리스도의 인도하심아래 주의 나라를 섬기고자 오늘도 노력하고 있습니다.



INTEGRATION: WHAT WITH WHAT AND WITH WHOM?

Brad D. Strawn

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In 1953 psychologist Fritz Kunkel first used the term “integration” as a description of the interdisciplinary activity between theology and psychology.¹ Kunkel was a major pioneer in the integration movement in the 1940s and 1950s, establishing a Christian counseling center in Los Angeles as well as the Foundation for the Advancement of Religious Psychology. Integration historian Hendrika Vande Kemp notes that the term *integration* was picked up by the editors of the journal *Pastoral Psychology* and was applied to both Kunkel and later to famous American psychologist Gordon Allport.

Since the '50s the term *integration* has been used in diverse ways, including (but not limited to) the integration of psychology and Christianity, psychology and religion, psychology and theology (faith and practice, belief and life), psychology and Christian faith, psychology and spirituality, psychotherapy and theology, and even psychotherapy and spirituality.

While the term *integration* is relatively young, the scientific study of the “psychology of religion” has been around for some time.² The psychology of religion uses the science of psychology to study religion and religious experience. While some have worried that this approach may reduce religion to “nothing-but” psychology, it has produced fascinating and helpful findings on everything from the development of cults, the experience of spiritual transcendence, and religion and health to brain science and religious phenomena. For these reasons, the psychology of religion continues to be an important avenue of study.

The field of integration, however, is a more superordinate concept. While it may include the psychology of religion, it may also include the *religion of psychology*. Here religion, theology, or spirituality might be used in an attempt to

explain/critique some branch of psychology (e.g., humanistic clinical psychology) or psychological experience (e.g., struggle with sin). From the perspective of the religion of psychology, it has been argued that integration has been going on in theological circles for a long time.³

Integration may also include the application of psychological findings to areas that have import for Christian theology and life such as virtue acquisition, forgiveness and reconciliation, spiritual formation, life and health of the church and its ministers and missionaries (see the article by Eriksson, Wilkins, and Tiersma Watson), Christian marriage and families, health issues, and overall sanctification, and growth in holiness—just to name a few. Integration in counseling and therapy has also grown as scholars study Christian therapists working with Christian clients, develop unique Christian counseling approaches, and explore ways to understand God's activity in the counseling moment (see the interview with Tan).

It is safe to say that the field of integration has exploded since the early 1950s with the development of master's and doctoral level training programs specifically aimed at integration training, and with the development of professional journals, professional organizations, and international conferences specifically focused on integration. Even secular organizations such as the American Psychological Association and the American Psychiatric Association are now recognizing the importance of religion and spirituality in mental health, and their publishing houses produce books and journals every year on integrative topics. It could be argued that integration is a subdiscipline in the larger field of psychology.⁴

Despite the long history and work in integration, the task has not been without its detractors

NEWT MALONY'S MODEL OF INTEGRATION



and critics. Some have simply argued that Christianity, faith, and theology should have nothing to do with psychology. They have seen psychology as a secular enterprise whose agenda was usually incompatible with Christianity and at worst was in the business of the eradication of religion.⁵ Practitioners from this school of thought, such as the “biblical counseling”⁶ proponents, argue that they find everything needed for mental health in the pages of the Bible and subsequently reject theories and findings emerging from secular psychology.

It should also be noted that there are some in the field committed to relating psychology and theology that don't care for the term *integration*. They worry that *integration* sounds like making one discipline out of two, perhaps forcing one on the other while doing violence to both. Or they may question the primary integrative assumption that we are dealing with two separate disciplines to begin with.

Still others, while not rejecting the project outright, have recognized a persistent and unanswered question. The question boils down to which, if either, of the two disciplines is privileged, and what are the implications of such privileging?⁷ On one end of the continuum, psychology explains away theology/Christian faith and trumps any conflict between the two by relying on the power of science while never acknowledg-

ing science's limitations. On the other end of the spectrum, theology is conceived as the queen of the sciences and trumps psychology whenever there is a conflict, relying on the power of revelation and ultimate Truth, while never acknowledging that theology is an interpretive process.

MODELS

With this question operating in the background, it is understandable why the early years of the integration task (like the development of any new scientific discipline) included building models of integration. The Graduate School of Psychology at Fuller Theological Seminary was established in the years 1964–1965 with the primary goal of integration, so it makes sense that faculty began to build models of integration. Paul Clement, one of the early faculty members in the School of Psychology, developed a tripartite model of integration based on “theory, research, and practice.”⁸ Integration meant that theology must impact a psychologist's work at each of these three levels. Newt Malony, who joined the psychology faculty in 1969, also had a tripartite model: he discussed “integration at the level of principles, of profession, and of person, the 3Ps.”⁹ The diagram [above] indicates that these two models can be combined, suggesting that theory, research, and practice may be important at each of Malony's levels of principles, profession, and person, while theology influences all.

“When I gave the integration lectures years ago, the title was the somewhat dated term ‘the Nature of Man.’ I argued that it wasn't the nature of man; it's the nature of people. There's no such thing as a person alone. . . . It is indeed the life of the church where Jesus is expressed, where we learn about him; that's where we're corrected through comments other people make, sermons and the like, and that's really a place where we need to grow.”

+ **RICHARD GORSUCH** is a senior professor of psychology. This quote is taken from an *Integration* panel convened for the School of Psychology's 50th anniversary. [More online.](#)



A seminal book in the recent history of integration is the edited volume by Eric L. Johnson, first published as *Psychology & Christianity: Four Views*, now in its second edition with a fifth view added.¹⁰ In this book, integration is considered one particular view of engaging psychology and theology while advancing at least four others. This has been a widely used text at both the graduate and undergraduate level, although it could be argued that this approach further complicates an already complicated terrain. Perhaps it is best to continue to speak of *integration* as a superordinate principle with many available methodologies for how to practice it. And while this approach and the views have been critiqued (even by each author, which was the format of the book), it has opened up the idea that there is more than one way, or more than one correct way, to conduct integration. Perhaps we should speak of “integration methodologies” rather than the singular “integration.”

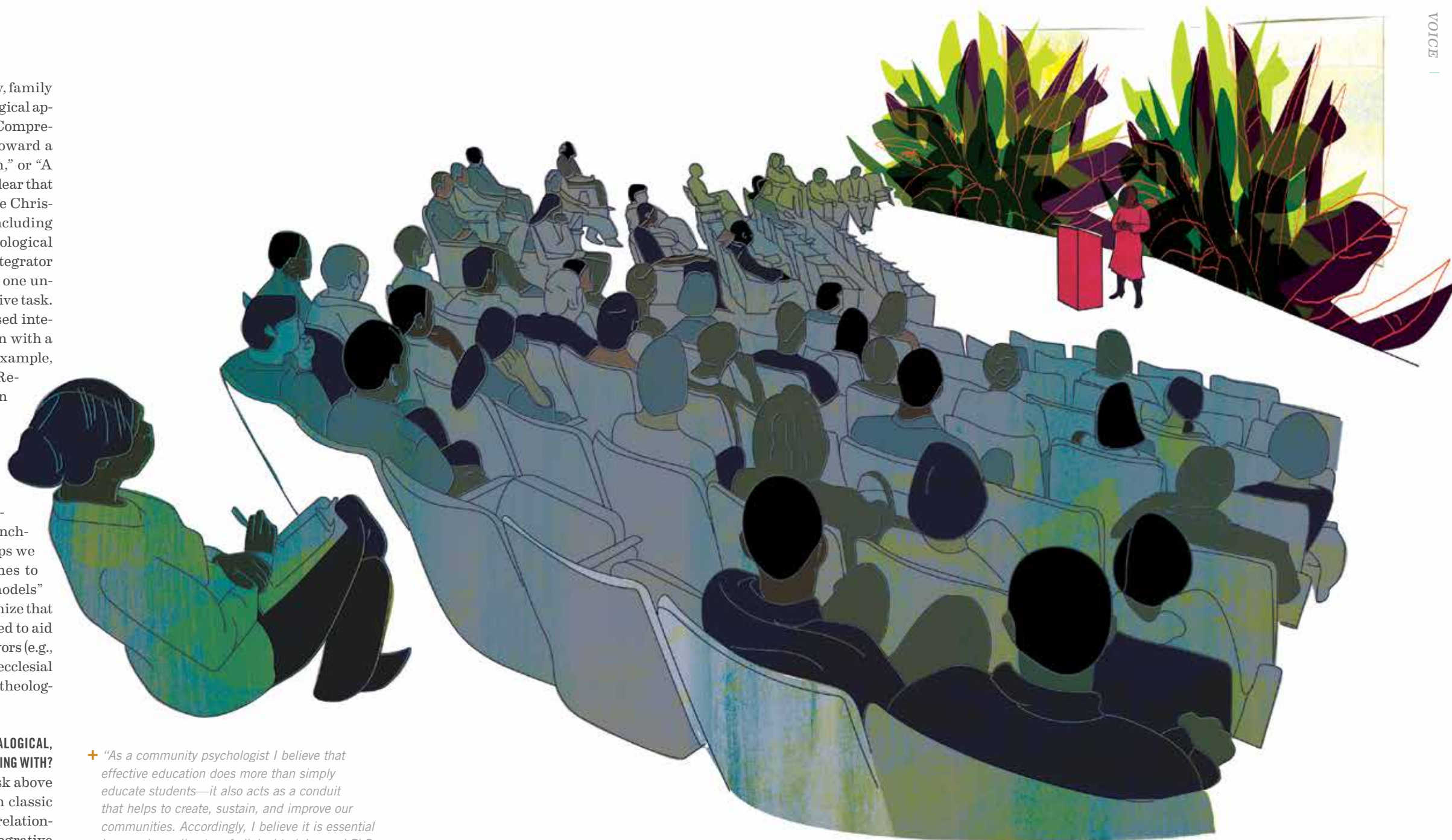
Classic model building, however, seems to be running out of steam. In their quest for clarity models often minimize uniqueness and particularity. As the title of this article implies, if one is integrating two disciplines, with what is one integrating? There are numerous branches in psychology and theology. What branch of theology (e.g., systematic, practical, ethical, etc.) is being integrated with what branch of psychology (e.g., research, clinical, developmental, etc.)? The permutations are numerous and the exercise is not semantic, as the outcomes have real-life implications.

Integration can also be problematic when integrators don’t particularize their theological tradition. Much of the early work in integration was conducted from a Reformed theological tradition, which left Christians from other traditions feeling perplexed by some of the assumptions and conclusions. Books and articles have been written on clinical and

counseling theories, psychopathology, family therapy, and even particular psychological approaches with subtitles such as “A Comprehensive Christian Appraisal,” or “Toward a Comprehensive Christian Approach,” or “A Christian Perspective.” And yet it is clear that it is impossible to do a comprehensive Christian anything as that would mean including all theological differences. The theological tradition and commitments of the integrator have enormous implications for how one understands and goes about the integrative task. So we have argued for “tradition-based integration,”¹¹ in which integrators begin with a confessional theological stance. For example, think of the differences between Reformed and Wesleyan traditions when it comes to understanding counseling and its relationship to human freedom and God’s sovereignty. Because no integrative model is encyclopedic or monolithic enough to handle all the differences in both theological traditions and the various branches of psychology and theology, perhaps we could be more humble when it comes to some of the integrative “views” or “models” we espouse. Perhaps we should recognize that our view may be more or less equipped to aid in specific types of integrative endeavors (e.g., clinical settings, research settings, or ecclesial settings) and even within particular theological traditions.

INTEGRATION AS PROCESS, RELATIONAL, DIALOGICAL, AND INTRAPERSONAL: WHOM ARE WE INTEGRATING WITH? The complexity of the integration task above has moved some thinkers away from classic model building and toward process, relational, dialogical, and intrapersonal integrative ways of *thinking*.

Integration as process. Warren Brown has advanced a process of integration based on the idea of resonance.¹² This approach is



✦ “As a community psychologist I believe that effective education does more than simply educate students—it also acts as a conduit that helps to create, sustain, and improve our communities. Accordingly, I believe it is essential in my role as director of clinical training and PhD program director in Fuller’s School of Psychology to focus on educating and encouraging students to develop into responsible, caring, and contributing citizens.” —Tina R. Armstrong, assistant professor of clinical psychology

founded on the Wesleyan quadrilateral developed by Albert Outler.¹³ Outler attempted to capture John Wesley’s implicit procedure when dealing with multiple authorities in the search for Christian truth. The four domains are Scripture, tradition, reason, and experience. These four domains are put into conversation whenever one is trying to capture the truth about God, human creation, or theological concepts. This process implies that each source of authority has a valid voice and that truth is best conceptualized somewhere at the intersection of all four. While it is certainly true that Wesley privileged Scripture, at times he relied on the other domains to assist him in interpretation. Brown separates “reason” into two categories, reason and science, to allow for methodological differences between empirical science and philosophy and logic.

As the diagram indicates [following page], each of these domains can be imagined as radios emanating sound waves toward one another with truth residing at the intersection. Brown suggests that when the waves become resonant, truth comes into focus. If our understanding of truth is fuzzy it indicates that the domains are not resonant, and we will need to “fine tune” one or more of the domains to bring truth into greater clarity. Brown notes that each domain has information limits. We can’t ask neuroscience to speak to the telos of human nature any more than we can ask Scripture to tell us about the structural or functional nature of the brain. Brown’s approach is unique among integration models in that (a) it provides a *process* for the discovery of truth (no domain trumps another but the clarity of truth indicates the right use of each domain); (b) it is a hybrid of modern and post-modern sensibilities in that Brown recognizes that while there is such a thing as “truth” it will always be partially known; and (c) it is a “tradition-based” approach anchored within a particular Christian tradition (Wesleyan) although not limited to it. Brown also notes that resonance is a community endeavor. No

one person can be an expert in all fields. For this process to work, there must be relational dialogue between individuals steeped in the various domains.

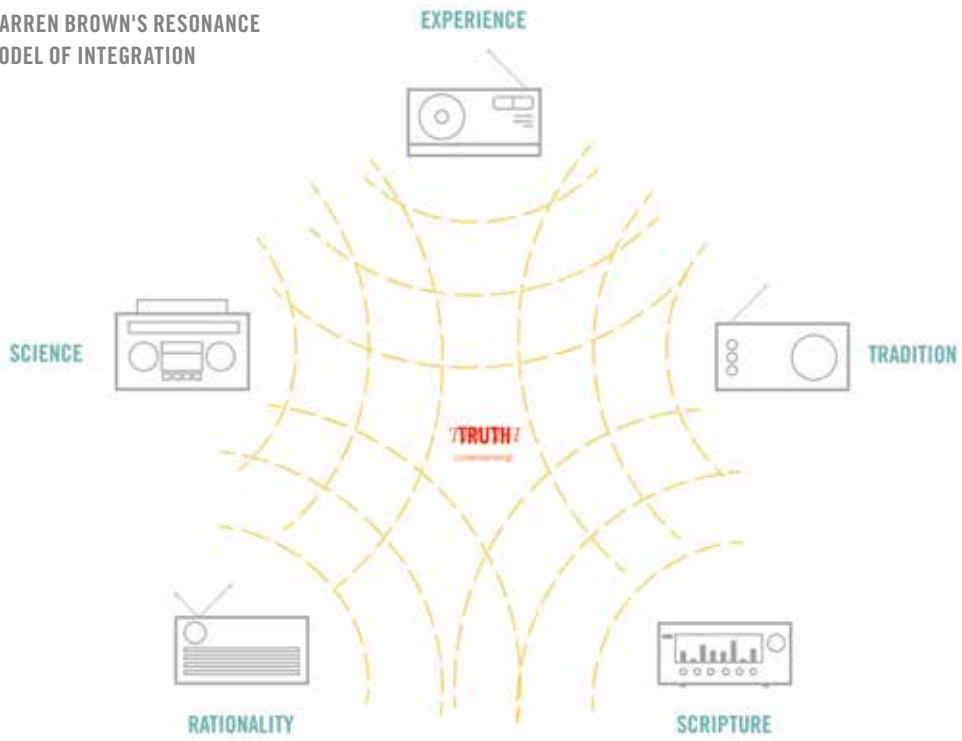
Integration as relational. In a recent article, Sandage and Brown point out that disciplines don’t integrate, people do.¹⁴ They argue for what they call “relational integration,” in which relational issues take center stage. Their challenge is for integrators to think overtly about the *content* and *process* of the relational dynamics that occur between psychologists and theologians who attempt integration. If integration is truly to be communal and relational it will include interpersonal conflict, destabilizing of one’s perspective, recognition of the other, and the practice of such virtues as humility, justice, and forgiveness. They advocate for a “differentiated relationality,” which is integration “that prioritizes relational connection between differentiated integrators . . . [and] highlights a dialectical balance for interdisciplinary work between (a) maintaining personal identity and disciplinary integrity and (b) fostering authentic relationship, dialogue, and mutual influence across disciplinary boundaries.”¹⁵ They refer to this process as “relating with differences,” and clearly it is not for the faint of heart. Like Warren Brown’s approach, this relational model resists monolithic understandings or explanations of integration but provides a *process* model for how integration can be hospitable to both disciplines and to the integrators themselves.

Integration as dialogical. Al Dueck is also in this process-oriented relational camp when he suggests that we move from thinking of psychology and theology as disciplines to viewing them as *cultures*.¹⁶ While he recognizes that there are variations and subcultures within cultures, each culture has a more-or-less common language and grammar. Integration is therefore not abstract theological and psychological model building, but a kind of cultural immersion

in which integrators learn the language of the other culture—having actual dialogues with and learning from the other. Integration becomes a cross-cultural dialogue. For Dueck, integration is a kind of peacemaking process between cultures. (See Lee’s article on peacemaking as a metaphor for integrative therapy.) This is to move integration from the situation of Babel where all differences are collapsed into one language (psychology or theology), to a Pentecost celebration of diversity and exploration, which makes learning a richer, thicker, and more relational process. This anthropological approach is not only process, relationally, and dialogically oriented, but implies that integration is hard and long work! It is hard to learn another language, let alone the dialects, customs, metaphors, and humor they contain.

Hopefully one can see in these later approaches—tradition-based, resonance, relational, and cultural—the commonality of *process* (i.e., how one goes about the task), *relationality* (i.e., it is people/cultures that integrate, not disciplines), and *dialogue* (i.e., integration is so big that it can’t be done by solitary individuals but requires groups of people and cultures in dialogue with one another). *With whom are we integrating?* We are integrating with a distinct other that speaks a different language (e.g., theological tradition and disciplinary dialect); a real person, not just a theory, but a stranger bearing a gift that we can learn from and with whom we can both be changed. In fact, this is one of the unique contributions of the School of Psychology at Fuller Theological Seminary. There is great heterogeneity among the psychology faculty theologically, clinically, in terms of research, etc. And there are also the built-in dialogue opportunities of being situated within a three-school seminary (theology, psychology, and intercultural studies). While these cultural differences can be challenging, at times leading to miscommunication and even hurt feelings, they can also provide the opportunity for a Pentecost experience where

WARREN BROWN'S RESONANCE MODEL OF INTEGRATION



differences are celebrated and new learning takes place.

While it is impossible in such a short space to adequately describe historically or culturally the integration project between psychology and theology, hopefully the reader has gained a glimpse of the work that has gone on over the years, the issues at stake, and an appreciation of the seriousness with which those in the field approach the task. Integration is a calling for many, and the articles in this section of *FULLER* magazine will give further glimpses into the integrative world of research, clinical practice, and theory.

Integration as intrapersonal. But as noted above, disciplines don’t integrate—people do, which brings us to integration as intrapersonal. For many years thinkers and writers have recognized that integration is about character, which includes the personal formation of the

therapist, professor, or researcher.¹⁷ A Christian integrator is someone who is working on his or her own integrative journey of faith. Christian integrators will take personal responsibility to thoroughly engage their particular faith traditions and practices in holistic ways that bring about theological and psychological formation. If Dueck is right that integrators must immerse themselves in both cultures, then integrators are anthropologists who are changed by this immersion. It is not enough to be objective observers outside the fray. Christian integrators are embodied and embedded, in that they pray, read Scripture, and serve the needs of the neighbor with other believers in the body of Christ. This is the only way to bring integration from intellectual contemplation into day-to-day living. In this way we will be better equipped to know what we are integrating, with what, and with whom.

F

ENDNOTES

1. See Hendrika Vande Kemp, in collaboration with H. Newton Malony, *Psychology and Theology in Western Thought, 1672–1965: A Historical and Annotated Bibliography* (Millwood, NY: Kraus International Publications, 1984).
2. For example, see *The Varieties of Religious Experience* by William James.
3. See Eric L. Johnson, ed., *Psychology & Christianity: Five Views* (Downers Grove, IL: InterVarsity Press, 2010), esp. chaps. 1 and 4.
4. H. Vande Kemp, “Historical Perspective: Religion and Clinical Psychology in America,” in *Religion and the Clinical Practice of Psychology*, ed. E. P. Shafranske (Washington, DC: American Psychological Association, 1996).
5. While this has been true of many writers, perhaps none so popularly captured the public’s imagination than Sigmund Freud himself, who saw religion as an illusion that a mature society would eventually outgrow.
6. See David A. Powlison, “A Biblical Counseling View,” in Johnson, *Psychology & Christianity*, 245–73.
7. S. J. Sandage and J. K. Brown, “Relational Integration, Part 1: Differentiated Relationality between Psychology and Theology,” *Journal of Psychology and Theology* 43, no. 3 (2015): 165–78.
8. See H. Newton Malony, in collaboration with Hendrika Vande Kemp, *Psychology and the Cross: The Early History of Fuller Seminary’s School of Psychology* (Pasadena, CA: Fuller Seminary Press, 1995).
9. *Ibid.*, 123.
10. Johnson, *Psychology & Christianity*.
11. Brad Strawn, Ronald W. Wright, and Paul Jones, “Tradition-Based Integration: Illuminating the Stories and Practices that Shape Our Integrative Imaginations,” *Journal of Psychology and Christianity* 33, no. 4 (2014): 300–312.
12. Warren S. Brown, “Resonance: A Model for Relating Science, Psychology and Faith,” *Journal of Psychology and Christianity* 23 (2004): 110–20.
13. For a detailed look at the quadrilateral, see W. S. Gunter, S. J. Jones, T. A. Campbell, R. L. Miles, and R. L. Maddox, *Wesley and the Quadrilateral: Renewing the Conversation* (Nashville: Abingdon, 1997).
14. Sandage and Brown, “Relational Integration, Part 1.”
15. *Ibid.*, p. 169.
16. Alvin Dueck, “Babel, Esperanto, Shibboleths, and Pentecost: Can We Talk?” *Journal of Psychology and Christianity* 21 (2002): 72–80.
17. See John D. Carter and S. Bruce Narramore, *The Integration of Psychology and Theology* (Grand Rapids: Zondervan, 1979). See also Siang-Yang Tan, “Intrapersonal Integration: The Servant’s Spirituality,” *Journal of Psychology and Christianity* 6, no. 1 (1987): 34–39.



THE BRAIN, RELIGION, AND BASEBALL: REVISITED

Warren S. Brown

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He has served at Fuller since 1982. Currently, Brown is most actively involved in neuroscience research related to the cognitive and psychosocial disabilities in a congenital brain malformation called agenesis of the corpus callosum. He has also studied callosal function in dyslexia, attention deficit hyperactivity disorder, multiple sclerosis, and Alzheimer's disease; and he has done research on brain wave changes associated with aging and dementia, language comprehension, dialysis treatment for kidney disease, and attention deficits in schizophrenia.

I recently received a phone call from a producer of the TechKnow program on Al Jazeera. She was doing a story about research going on at the University of Utah involving studies of brain activity during religious experiences,¹ and she wanted me to comment on the research. She had read my article on the neuroscience of religiousness on the website of the International Society for Science and Religion² and wanted my perspective on the relationship between brain function and religiousness, and on what this sort of research can tell us about religion. What is the nature of religiousness and what does it have to do with the brain?

Being a neuropsychologist at a theological seminary, this is the sort of issue about which I am often asked to comment. We are in a scientific era in which functional magnetic resonance imaging (fMRI) is making it possible to observe distributions of activity throughout the brain while people are mentally doing interesting cognitive, social, and emotional tasks—such as viewing pictures showing social interactions, solving moral dilemmas, or imagining an emotional experience. We are in a cultural phase in which *brain* and *neuroscience* are buzzwords invoked in many conversations with a certain degree of cachet. The answers I give to questions about the brain and religiousness constitute a part of my contribution to the larger work of the School of Psychology on the integration of theology and psychology.

As described on “The Religious Brain Project” website, this study at the University of Utah aims to find “answers to fundamental questions, like ‘What happens in the brain during religious or spiritual experiences?’ and ‘How is the brain changed by religious experience?’ We also want to understand which brain networks contribute to religious feeling.”³ This study is similar in design and experimental questions to a number of other studies of the neuroscience of religiousness. Typically, these

experiments involve having persons see, hear, and/or meditate on religious stimuli or themes, during which the patterns of activity in the brain are measured using fMRI or other measures of brain activity. For example, studies of brain activity have been done with respect to meditation (both Christian and Buddhist), prayer, listening to Scripture passages, and judging theological statements to be true or false.⁴ Since it is pretty clear that all of human life and experience is tied up in some way with the functioning of our brains, it is not surprising that something is seen in each of these brain imaging studies. However, each study finds a different pattern of brain activity associated with the religious condition, and thus different forms of religious activity or experience are related to different patterns of activity in the brain. There is not a particular area of the brain that is always active during mental processing that is experienced as religious.

There are two implicit assumptions of this sort of study that I find questionable. One is that brain activity associated with a religious experience will be functionally unique—that is, that the brain will function in a way that is unique to religious experiences and distinct from other forms of brain functioning. The other problematic assumption is that human religiousness can be adequately telescoped down to a form of subjective internal experience elicited by certain “religious” stimuli. The presence of these assumptions means that religious life gets reduced to nothing-but brain states associated with internal experiences elicited by a few decontextualized stimuli.

WHAT ABOUT BASEBALL?

I once wrote a book chapter that I entitled “The Brain, Religion, and Baseball.”⁵ It was the last chapter of an edited book involving chapters describing studies on the neurology of religious experience (not unlike the Religious Brain Project at the University of Utah). My

chapter was the conclusion, and my job was to review and discuss points made from the other chapters. In order to convey a perspective on the neuroscience of religiousness, I wondered what it might be like to substitute “baseball” for “religion” in these research projects—i.e., a neuroscience of baseball. Moving to a different domain of life helps us see more clearly the issues surrounding the neuroscience of religion.

The point of using baseball as a comparison was to signal the fact that the religious lives of people are incredibly complex and diverse, involving all sorts of situations, responses, engagements, and life perspectives. In this respect religiousness is much like baseball, which also encompasses a great many engagements, behaviors, and experiences. So, what form of engagement with baseball would one choose to study? Playing baseball? But what sort of playing: small-scale friendly games or professional baseball? And what aspect of playing: fielding, batting, pitching? Watching baseball? But what sort of watching: watching a group of friends playing, or attending a professional game, or watching on TV? Would one study being the umpire, talking about baseball with friends, betting on the outcome of games? All of these events and experiences will have different and diverse patterns of neural activity and bodily engagement. One cannot imagine that a particular neural system or neural pattern is involved with all of baseball, or even that the various patterns will always include particular brain area—a “baseball module” somewhere in the brain. The point is that it would not make much sense to go looking for a unique and particular neuroscience of baseball. Human religiousness is at least as wide-ranging in its contexts, behaviors, and experiences—such that, though it is embodied (I believe), there is not a particular aspect of brain activity that is universally related to religious experience or behavior.

The problem with studies of the neuroscience

of religiousness or religious experience is that, when a particular pattern of brain activity is found to be relatively consistently present across individuals when they are processing a specific form of religious stimulus or task, it is concluded that this pattern of activity must be *the* neural basis of all religious thoughts and experiences. The complexities of religious life are thereby reduced to patterns of brain activity associated with a temporally and situationally limited event.

An important background presupposition driving this research is the assumption that there must be an evolutionarily endowed tendency for humans to be religious. The idea (sometimes only implicit) is that religiousness is uniquely human, and everything that is uniquely human must have come about through a history of natural selection of genetic mutations expressed in biological organization. Thus, there must be something we can find in brain activity and organization that is the expression of the genetics of this characteristically human behavior. Entangled in this assumption is also a commitment to “inside-out” with respect to human behavior—the idea that the causes of all behavior originate inside the individual.

PHILOSOPHICAL PERSPECTIVES

Philosophical ideas about brain and mind (or brain and religiousness) have their root in one of two basic positions. One idea quite common in religious circles is that religiousness is not about the body or the brain at all. That is, our religious lives are the manifestation of a non-bodily, nonmaterial thing or property called a “soul” or “spirit.” This answer has a long history in philosophy and Christian thought, extending back from René Descartes to St. Augustine and eventually back to Plato, with lots of nuances and variations along the path. Since the soul/mind is understood as inner, this position also entails a view of religion as inside-out. Considered on its own, and outside of integra-

“My latest work is dealing with the growing pathologies related to digital overuse. . . . I’m working with universities with students who are potential digital addicts in the lives that they live. Our programs really need to pay attention to the digital pathologies that are emerging, because they are not going to go away, and we’re facing severe pathologies in the future.”

+ **ARCHIBALD HART** *was the third dean of Fuller's School of Psychology and currently a senior professor of psychology. This quote is taken from a Fuller panel convened for the School of Psychology's 50th anniversary. More online.*





+ “We are in a cultural phase in which brain and neuroscience are buzzwords invoked in many conversations with a certain degree of cachet. The answers I give to questions about the brain and religiousness constitute a part of my contribution to the larger work of the School of Psychology on the integration of theology and psychology.” —Warren S. Brown

tive considerations involving neurology and neuropsychology, this view is reasonable and certainly not incoherent.

However, for many (me included), this Cartesian framework is inadequate when faced with the impact of brain disorder on many forms of religiousness and religious-like life experiences. For example, temporal lobe seizures are, in some cases, accompanied by deeply religious subjective experiences. Hallucinogenic drugs that alter neurotransmitter systems can produce experiences that in some cases seem richly spiritual. Certain forms of frontal lobe brain damage can loose the moorings of a person’s moral compass. Dementia confuses not only everyday cognitions, but also one’s religious cognitions and experiences. The dulling of life in Parkinson’s disease also impacts religious experiences. Thus, the thesis of a dual nature, according to which religiousness is a matter of the spirit and not of the physical body or

brain, just does not resonate well with so much of what is known about the relationship of the body to spiritual life.

The other basic position provides an alternative answer—that religious mental processing (and religious experiences) are no more than the outcome of brain events. All of mental life is caused by the electrical activity of brain cells, and nothing more. Thus, for example, if the anterior temporal lobe gets abnormally active (due to epilepsy or electro-magnetic stimulation), we have an experience that we interpret as religious although, in reality, it is just the electrical activity of the brain. Moral sensitivities are no more than the wiring of the frontal lobes. One’s beliefs are mostly the consequence of a pre-wired brain. This is a reductionist answer—that is, complex mental or religious experiences are reduced to nothing-but the activity of particular neural systems. It is also another version of inside-out—all behavior and experience is

caused exclusively by the inner brain.

As you might expect, there are some significant problems with this sort of answer as well, some of which are built into the premises driving the interpretation of the results of neuroscience research. The first problem is that there is a lot of variability between people in what they experience during the experiment. Averaging patterns of brain activity across people easily draws us into over-simplification and assumptions about uniformity in brain processes. Second, it is never the case that these studies are able to test all of the events and experiences that are similar to the religious variable in the experiment but that persons would not consider religious—and being similar would likely elicit the same pattern of brain activity. Is what is being shown in the pattern of brain activity described in the results of these studies really unique to religiousness, or is it common to other domains of life? Finally, due to the necessities of research design, religiousness and religious life get concatenated to some predefined, contextually isolated, and very diminished event or stimulus, which, with respect to the research at hand, come to stand for the whole of religious life.

RELIGIOUS LIFE AS EMBODIED, EMERGENT, EMBEDDED, AND EXTENDED

So, my first response to the producer from Al Jazeera was to try to sort out for her the Cartesian and biological reductionism alternatives, and to suggest why I think that both hold some elements of truth, but are in the end inadequate. However, there are other positions than these alternatives that are both reasonable and more consistent with what is known about brain processes. The view that I (and others) believe provides the greatest resonance between a neuroscientific view of human nature and all that is experienced by religious persons can be represented by four descriptors: *embodied*, *emergent*, *embedded*, and *extended*. Each term embraces a large literature of theory and discussion that cannot be reviewed and discussed herein.⁶ However, I will try to sort out these ideas in a brief and comprehensible way.

To say we are *embodied* is to move away from the Cartesian idea of a disembodied soul as the source of our religiousness and spiritu-

ality, and toward the idea of humankind as nested in God’s physical creation. We were created by God as beings inescapably implicated with the physical and biological world. What is more, a lot of recent research and theory suggests that we are truly embodied and not just em-brained. That is, our thoughts, ideas, beliefs, memories, etc. are grounded in our bodily existence. We think by remembering, rehearsing, and simulating sensations and actions from our history of bodily interactions with the world—including acts of speech. Thus, what we experience as inner thought (or religious experiences) is built upon, and continues to draw upon, our memories of ourselves as behaving and interacting bodies. While religiousness may be considered a particular subdomain of the operation of these embodied mental capacities, it is more true to say that all of our capacities participate in our religious selves, and which capacities participate depends on which of the great variety of religious contexts that engages us at the moment.

As we have seen, it is possible that we are embodied in ways that support a reductionist view that all the properties of the human mind are nothing but the firing of neurons. However, this idea is becoming increasingly improbable in current research and theory where behavior, experiences, thoughts, ideas, motivations, and so on cannot be reduced to the firing of neurons or even activity in neural subsystems without the disappearance of the important properties of mind one wishes to explain. While neural activity is critical, the higher properties of the human mind *emerge* from broad patterns of interactions within the brain, and between the brain, the body, and the world. The interesting properties are not in the parts (neurons), but in their vastly complex and temporally extended interactions. The idea of emergence, therefore, means that out of the neural patterns of interaction emerge genuinely new complex, rational, intelligent, and interpersonal mental properties. While this idea of emergence seems mysterious, there are many demonstrations and theoretical arguments regarding how individual parts (like individual neurons) can interact together in ways that result in the emergence of new properties (like mind) that cannot be reduced to the functions of the parts. The causes of the properties of mind are *patterns* of interactions among neurons, not the neurons themselves. In this view, our mental and religious (soulish) lives are bodily processes that entail complex neural patterns

that embody nonreducible aspects of us as acting, thinking, and relational agents.

While human properties like mind and religiousness are (in this framework) embodied and emergent, it is also critical to recognize the social, cultural, and congregational *embeddedness* of an embodied and emergent person. Even when we are alone in our thoughts, we exist in the context of our extensive history of physical and social engagements, and we interact with these memories as the basis of our thoughts and meditations. We don’t think, feel, believe, desire, hope, or emote entirely alone as isolated persons, but rather, our thinking, feeling, and believing is always embedded in life contexts.

The concept of embeddedness leads to a recent idea in the philosophy of mind—*extended cognition*. The idea is that we frequently become engaged with objects and persons in our environment such that they become an indistinguishable part of the processes of mind. In this view, once such engagement occurs, there is no clear functional boundary between the brain, the body, and the environment. While such engagements are temporary and transient, nevertheless the capacities of mind are for the moment enhanced by interactions with things or persons outside of the individual person. For example, a notebook or smart phone can expand our memory capacity in ways that are not functionally different from using the memory structures in our brains. Even more so, when we are extended into the ongoing processes of social interactions, a great deal of what constitutes our mind at the moment emerges from the nature and experience of ongoing interpersonal interactivity. My mind is supersized for the moment by my engagement with other persons in conversation and interaction. The recent work that Brad Strawn and I have been doing considers the embodied, embedded, and extended nature of our personhood with respect to the nature of Christian life. If these concepts are true, what are the implications for the church?⁷ What if human religiousness and spirituality (and baseball) do not exist inside individual persons, but exist within coupled systems—when we are engaged with other persons, or with God?

AN IMPORTANT THEOLOGICAL CAVEAT

My answers to the journalist from Al Jazeera, as well as the context and content of the discussion in this article, are admittedly naturalist. That is, the discussion has been about the

nature of persons (anthropology), concentrating our attention on the sort of persons God has created. What has not been included in this discussion is recognition of the presence and work of the Spirit of God. God’s Spirit is not embodied in the manner of the religious and spiritual lives of his human creatures. Thus, this essay has left bracketed the nature and work of the Spirit of God for the sake of this discussion of the relationship between religiousness and brain function. However, if interactions with a physical or social world are so critical for the nature of the human mind and religious experiences, then it is coherent to consider our interactions with the Spirit of God as the critical context for the emergence of spirituality in embodied persons.

Through the neuroscience of religious experiences we can know a bit about ourselves as creatures, but due to the limits of scientific investigations, we can only know about a contributing part to a larger whole that is human religious life. What is more, this research will leave untapped (and un-researchable by neuroscience) the deeper theological questions about the nature and work of the Spirit of God within his creatures and created world.



ENDNOTES

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SELFIES, UPWARD MOBILITY, CONVERSION, AND THE GOSPEL OF WESTERN INDIVIDUALISM

Jenny H. Pak, Kenneth T. Wang, and Alvin Dueck

Our young Chinese guide was explaining various points of historical and cultural interest around China's scenic Huangshan Mountain—all the while taking “selfies.” She admired all things Western. She had taught herself English by watching American movies, and any new word I (AD) uttered, she asked for a definition and put it in her personal “dictionary.” Given her more collectivist society, her behavior seemed most incongruous. What appears to be happening is that, globally, interdependent cultures and selves are simultaneously becoming more independent.¹ How does the fact of shifting culture influence the dialogue between our faith and practice as psychologists?

Too often we assume that within the person there is a central core processor that is universal. Culture adds only a few local flourishes.² Over the past 40 years, psychological research that takes the social and cultural context more seriously has provided us with a treasure trove of findings that support the notion that differences in cultures and communities are reflected in the individual.³

But how do cultures and communities vary? Some communities/cultures are thick, saturated with a network of relationships that provide mutual support, while other communities are thin, providing few significant relationships with most of those relationships judged by their usefulness.⁴ However, it is possible for a given individual to have both a small social circle of family and trusted friends and at the same time have a broad range of acquaintances and social circles. They differ in the time spent together, emotional intensity, level of intimacy and transparency, and support and reciprocity.⁵ One's work group is different in relational quality from a circle of stamp collectors. Persons with thick relational communities may have different faith experiences, motivation,

identity, emotions, and relationships than a person in thin relational communities.

Societies also differ in the number of communities that prioritize the flourishing of the individual or valorize the common good. In the first, where the person is the center of attention, it is hoped that this individual will grow to be autonomous, authentic, respectful of others, and from this position of independence, to develop significant relationships with others. At best, this individual possesses self-confidence and is unique, assertive, expressive, and intentional.⁶

In other communities, and even within the same individual, there is an emphasis on the whole of which the individual is a part. Here social harmony is highly valued. The healthy individual is one who is aware of the needs of the other and willing to accommodate. The larger whole is acknowledged more often than the individual part. The model individual is one capable of controlling his or her own emotions, sacrificing on behalf of the other, belonging, fitting in, maintaining harmony, and promoting others' goals.⁷

So it appears that our thoughts, feelings, actions, and relationships are constituted in a dynamic relationship with one's cultural environment. Our meanings, attitudes, images, representations, and cultural products are shaped by interpersonal interaction, institutional practices, and systems. In the United States, Markus and Conner found more independent self-construal among males, the upper-class, non-religious individuals, and Caucasians, but greater interdependence among females, the lower-class, religious individuals, and ethnic minorities.⁸ People develop both styles of self-construal, but the societal triggers that evoke these syndromes vary such that one pattern is privileged over another in different communities, societies, and cultures.

If cultures and communities are powerful factors in shaping personal experience, one would expect that the psychological nature of religious experience would reflect the cultural context. So when it comes to the task of integrating psychology and theology, culture matters. We begin with how the experience of the Korean ethnic church with its cultural history of trauma has shaped the individual as he or she immigrated to the United States. It appears that capitalism and a particular style of being the church have engendered a corrosive individualism. We then reflect on spiritual conversion in more rich, relational communities using the example of Chinese churches. In each case more than the individual's motivation is needed to explain behavior. Thick integration calls for complex dialogue, while thin integration ignores culture as a partner in the conversation between theology and psychology.

INDIVIDUALISM IN THE ETHNIC KOREAN AMERICAN CHURCH

Korea as a nation has had to cope with chronic invasions by different foreign powers and multiple strains of oppression throughout history. For 4,000 years of existence Korea has not had a moment of peace, leaving marks on the Korean collective psyche and character.⁹ *Han* is a term that has been used in daily life among Korean people since ancient times to describe the depths of human suffering or “frustrated hope,” and it is still commonly referred to by those who lived through the Korean War. The collective *han* stemming from patriarchy, hierarchy, and foreign intervention is indigenous to Korean people and deeply saturates every segment of the Korean culture and way of life.¹⁰ One cannot understand the individual Korean psyche apart from this historical context.

Most immigrant parents are reticent to share details of their losses and the dislocation they

experienced as children during the Korean War. Often only fragments of fleeing the war zone and battling extreme poverty and hunger are retold to the next generation. Though they may not have been directly exposed to the event, powerful collective experiences of trauma can be transmitted across generations, often in complex and implicit ways, and the urgency for family security may be internalized and identified by the children of survivors.¹¹ In addition, group trauma can be subsequently perpetuated through microaggressions, another form of abuse involving daily discrimination and racism for immigrants and ethnic minorities living in the United States.¹² Reflecting on the destruction, loss, and poverty that profoundly shaped a nation facilitates a deeper understanding of Korean immigrants' responses to the historical trauma. Linking the historical to the personal allows one to be compassionate and empathic through understanding.

The Korean immigration to the United States was prompted in large part by the 1965 reform of US immigration law and a desire to escape the political, economic, and social upheavals of war. As a result of the new wave of immigrants, Korean churches grew from only 30 in the late 1960s to 4,233 by 2013.¹³ Such explosive growth brought the unintended problem of increasing individualism in Korean ethnic churches. What is unique to Korean immigrants in recent times is that a history of trauma has fatally merged with the individualistic materialism that drives America. Not only did financial success satiate internal needs, but Korean immigrants also found that capital was equated with acceptance in a country that rejected them as aliens. Individually acquired wealth became a natural crutch to lean on, as it provided tangible means to measure immigrant success. This unhealthy

“Fuller has made this huge contribution as a school of psychology, yet our greatest contribution to the church . . . is to bring a healing presence to individuals, to children, and to couples in the name of our Lord in all the Christian communities that our graduates serve.”

+ WINSTON GOODEN is dean emeritus of Fuller's School of Psychology and Evelyn and Frank Freed Professor Emeritus of Psychotherapy and Spirituality. This quote is taken from an Integration panel convened for the School of Psychology's 50th anniversary. More online.



focus on obtaining economic security has, unfortunately, reinstated the traditional Korean class structure that separated the haves and have-nots. This division within the church inevitably created a fragmented community, vulnerable to interpersonal conflict. While needing to reconcile structural isolation and social marginalization in this country as a minority, the congregation also needed to transform the class-based anxiety accentuated by a history of trauma and immigrant experience within the group.

In the 1970s when the Korean community was in early stages of development, Korean churches provided assistance to facilitate immigrant families’ adaptation to America by offering information about housing and employment, language assistance, and enrolling children in school. By catering to these pressing needs, the church inadvertently nurtured a self-serving dependency. Many Korean immigrants came to the church with the misguided notion of one-sided receiving and only remained at a church if the individual needs were being fulfilled. If such members were not happy, they left for the next religious community promising immediate satisfaction. Failure to address “church hopping” was a lost opportunity for Korean congregations to work through differences and embody Christ relationally by developing mutual trust, commitment, and maturity.

Rather than correcting the problem of self-interest, the sermons in Korean churches that focus exclusively on prosperity or how to receive God’s blessing often feed into unhealthy individualism. By emphasizing what people can “get” from God or the church, the true message of the gospel—Jesus’ sacrificial love—is downplayed or missed entirely. Prayers to God that focus exclusively on personal problems further contribute to individualistic pietism rather than strengthening

the faith community.¹⁴ Problems commonly observed in Korean ethnic churches today are not issues that sprang up overnight, but reflect a history of unresolved trauma, loss, and suffering. Generational trauma and victimization manifests itself not only at the individual level but also in the collective psyche with societal consequence.

CONVERSION IN MORE RELATIONAL COMMUNITIES/CULTURES

To understand the psychology and/or spirituality of an individual apart from his or her cultural context is like trying to understand the Apostle Paul as a generic human being rather than one deeply embedded in his Jewish culture. Krister Stendahl pointed out that Paul’s conversion was less like Luther’s and more like a vocation, a call to reconcile Jew and Gentile.¹⁵ Paul was an authentic and faithful Jew. He read the doctrine of justification by faith through the eyes of Habakkuk, not the failure of the Catholic Church. Like a good Jew, Paul believed we are saved by God’s faithfulness. So again culture matters. To assume that Paul’s ethos was the same as that of the Reformation or that people in different cultures are all the same tends to thin out the rich texture of human experience, whether Jew or Gentile.

In many Asian communities, coming to faith is not simply the individualistic decision so common in the Western world. In more collectivistic communities, we often see families converting to Christianity as a unit rather than simply as individuals. Chinese folk religions and Daoism incorporate ancestral worship and the concept of passing on the family torch. Thus, when a person converts to Christianity, they may be extinguishing this family torch. Hence, in deeply relational cultures one can be disowned for betraying the family by taking on new beliefs and practices as a Christian.

My (KW) wife was the first member of her family to become Christian after enduring a serious kidney disease. Initially, her conversion was not well accepted by her family. She was on a spiritual path different from her family members, and practically, she was no longer able to participate in traditional customs of ancestor worship. It was not until our wedding day that my wife’s family came into contact with Christianity. Upon finding that the wedding would be held at our church, my parents-in-law felt the need to check out this group. Through their interactions with our church, they became more socially comfortable there, which gradually melted the initial reluctance toward Christianity. Despite leaving Taiwan after our wedding, my parents-in-law continued on their own to stay connected socially with our former church. A part of it was related to a form of social reciprocity (*renqing*, 人情) since our church community had hosted our wedding. Several years later, my wife’s parents and her two sisters’ families became Christians.

The example of my wife’s family is in line with Katrin Fiedler’s essay that examines the communal nature of Protestant Christianity in China.¹⁶ She does so from a variety of angles: accessibility, group dynamics and perceptions, Christian gatherings as a leisure option, and the role of the family. Unlike Buddhist and Daoist worship that are more serious and individualized, Fiedler points out that Christianity offered a more socially interactive and engaging communal life for the Chinese populace. Members of the Chinese Christian church community not only conceptualize themselves as being a family in Christ, but literally address each other as brothers and sisters. The church also acts as a surrogate family system fulfilling a communal need when family ties are not strong due to conflict or migration.¹⁷ Consequently, there is often strong peer pressure to adhere to group norms

and rules within the Chinese church community.¹⁸ The collectivistic Chinese values that emphasize relational favors and obligations play an important role in the church community as well. Individuals within the Chinese Christian community often view themselves with other Christian members as in-group and view non-Christians as out-group. And the implicit and explicit rules for members within the church community apply similarly to how rules and roles apply within a family. Therefore, there is often a more explicit and unified ethic and system of rules within many Chinese churches.

As mentioned earlier in this essay about the selfies taken by the tour guide, China is an evolving society strongly influenced by Western and individualistic values in secular and religious life. Not all Chinese are collectivists. Although China has a traditionally collectivistic culture, there are more individualistic influences in urban city settings. Many younger individuals in urban China explore Christianity because they view it as a trendy Western way of living. The urban churches may look a little bit more like those in Western settings compared to the ones in China’s rural areas. In sum, although we provide examples to illustrate the communal nature of Chinese Christians, the diversity in Chinese society should not be overlooked. This makes the task of thick integration of culture, faith, and practice a complex endeavor. Overgeneralizations about culture can lead researchers, therapists, and ministers working cross-culturally to make errors.

THICK CULTURAL INTEGRATION

If cultures are all the same, we can then export our theology and psychology without qualification. The integration of the two is then the same in all cultures. While cultures differ on many dimensions, we have focused on societies with thick relational networks

versus thinner market-driven, individualistic communities. We have argued that these cultural and psychological differences impact the conversation between culture and faith differently for Korean Americans and for new Protestant Christians in China. While not all Korean churches are individualistic, cultural forces and church policy have colluded to increase individualism in many Korean immigrant churches. In China the embodied community of Christ is attractive precisely because it is more collective than individualistic.

Our hope is that the church would transcend the extremes of individualism and collectivism.¹⁹ Being the body of Christ requires emphasizing Jesus’ teachings calling for humility and courage. Only when the message of the cross is fully embraced can strong individuals in the church point to the kingdom of God in a world seeking justice and peace. Just as Christ calls us to be in union with him, the church can only be built through unity. Our brokenness at the individual, family, and social levels can be healed and brought to wholeness if we prioritize community building and consciously resist divisiveness. Whether individualistic or collectivistic, unless self-serving human tendencies are regenerated in Christ, churches cannot function as the loving community of God that seeks to be salt and light in a broken world.



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✚ The nexus where theology and psychology integrate is more than a philosophical juncture, it is a place where people meet. The bricks and mortar of Fuller's C. Davis and Annette Weyerhaeuser School of Psychology complex serve the people engaged in those meetings. There, people gather for therapy, classes, lectures, informal dialogue, research, study sessions, prayer, and conversation. A host of resources makes this possible, including

grants totaling nearly \$5 million managed by Fuller's Thrive Center. These grants enable research on topics as diverse as virtue development, spiritual formation, psychology of religion in Chinese society, and academic and social emotional functioning in ethnic minority youth. This robust activity is evidence of the widespread application of a commitment to integration between theology and psychology at Fuller.



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THE WORK OF THE HOLY SPIRIT AND THE CHRISTIAN THERAPIST

A WRITTEN INTERVIEW WITH INTEGRATION PIONEER SIANG-YANG TAN BY BRAD STRAWN

STRAWN: Dr. Tan, you have written widely on the integration of psychology and theology, helping integrators think about principled integration (which includes theoretical-conceptual and research), professional integration (clinical/practice), and personal integration (i.e., the spirituality of the integrator or Christian therapist). In addition, you have made important contributions to the field in areas such as lay counseling, clarifying the difference between implicit and explicit integration in clinical practice, and the importance of informed consent when practicing as a Christian therapist. But as you know, some critics have worried that psychotherapy or counseling, even practiced by Christians, is not really Christian. In other words, what differentiates a Christian therapist from a secular therapist? This is where I think your work on the Holy Spirit is so important. So I want to ask you about your understanding of the Holy Spirit in the realm of professional integration.

TAN: The Holy Spirit is essential when it comes to the work of the Christian therapist. The Holy Spirit is called the Counselor, Comforter, Helper, or Advocate in John 14:16–17. The work and the ministry of the Holy Spirit can be understood as taking place in three major ways: the Spirit’s power, the Spirit’s truth, and the Spirit’s fruit.

STRAWN: Tell us about those three areas.

TAN: First of all is the Holy Spirit’s power. As Christians we understand that the Spirit is essential to life and ministry and we are commanded to be continuously filled with the Spirit (Eph 5:18). To be filled with the Spirit is to yield to the Spirit, allowing the Spirit to take control and shape us to become more like Jesus and to empower us to do the works of Jesus—which can include counseling. As we are in tune with the Spirit, we are given spiritual gifts that enable us to be fruitful in

the area of counseling. The spiritual gifts that are most salient for counseling include exhortation or encouragement (Rom 12:8), healing (1 Cor 12:9, 28), wisdom (1 Cor 12:8), knowledge (1 Cor 12:8), discerning of spirits (1 Cor 12:10), and mercy (Rom 12:8).

STRAWN: So the source and power of our work as Christian counselors emanate from the Spirit. What about the Spirit’s truth?

TAN: The Holy Spirit as the Spirit of truth teaches and guides us into all truth (John 14:26; 16:13), which includes psychological truth. Because we know that the Holy Spirit inspired God’s Word, we can be certain that the Spirit will never contradict the truth of Scripture when interpreted properly. This means, for Christian counselors who are abiding in the Spirit, that they can be certain that the Spirit will enable their work to be consistent with the moral and ethical aspects of biblical teaching.

STRAWN: So when the Christian therapist is in tune with the Spirit, that therapist can be certain that his or her practice is truly Christian, Christ centered, and biblically based. What about the Spirit’s fruit?

TAN: Of course the Spirit produces the fruit of the Spirit, as we see in Galatians 5:22–23: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. When the Spirit is involved in Christian counseling, we can expect that the therapist will evidence such fruit toward his or her clients and that the outcome of the therapy will be a person who is more and more exhibiting Christlike fruit. Shorthand for the Spirit’s fruit is *agape*, or Christlike love. The Spirit’s fruit of *agape* is powerful in Christian counseling!

STRAWN: You have also written about how these three aspects of the Spirit’s work need to be in balance.

TAN: Yes, while these three aspects are crucial in both Christian life and Christian therapy, they need to be present in biblical balance. Power without love can result in abuse. Power without truth may lead to heresy. But power based in biblical truth and steeped in Christlike love can produce renewal, revival, and deep healing of broken lives.

STRAWN: Can you tell us a little bit more about how you see the Holy Spirit’s activity in the actual clinical setting?

TAN: I talk about this and have written about this in five ways. First, the Spirit can empower the Christian therapist to discern the root of the client’s problem through the gifts of knowledge and wisdom (1 Cor 12:8). Second, the Spirit can provide spiritual direction as a therapist and client participate in more explicit integration by using Christian practices such as prayer or engaging Scripture. Third, of course, the Spirit can touch a client and bring powerful experiences of grace and healing at any time during the counseling work. This may be gradual or occur during “quantum change” when epiphanies bring about sudden transformations. Sometimes this happens when the therapist makes use of inner healing prayer with those patients where it is appropriate and there has been informed consent. Fourth, the Spirit can assist the Christian therapist to discern the presence of the demonic. While this is a controversial topic in some areas of Christian integration, I have written that one of the spiritual gifts of the Holy Spirit is discerning of spirits (1 Cor 12:10). The Spirit will not only enable the Christian therapist to discern these spirits and make differential diagnoses between demonization and mental illness, but will also help the therapist know when prayer for deliverance should be a part of the therapy or whether a referral to a pastor or prayer

ministry team is also called for. Finally, the Spirit is involved in deep spiritual transformation of both client and therapist into greater Christlikeness as they participate in the spiritual disciplines with the Spirit’s help and enabling. Some of these disciplines may be practiced in the session and some may be given as homework assignments between sessions. But either way, these disciplines help us access the presence and power of the Spirit leading to growth and healing.

STRAWN: If I am understanding you, then, the Christian therapist/counselor assures that what he or she is doing is Christ-centered and biblically based by staying steeped in the work and ministry of the Holy Spirit. This is what brings about real change—which I think I also hear you saying is growth in Christlikeness for both client and therapist!

TAN: Yes, that is correct. The Holy Spirit is crucial for Christian therapy! Of course training and competence and professional ethics and all that are needed, but the Christian therapist will use these in dependence on God the Holy Spirit.

The content of this written “interview” is taken from Dr. Tan’s writings and approved by him in this format.

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FOR FURTHER READING

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“We used to talk about the 50-minute hour, but what is the use of that 10 minutes? That 10 minutes before the Christian therapist might be thought of as a time you lift up to God this person you’re going to be dealing with and that you also lift up yourself. . . . The issue is—and I’ve become consumed with this—is spirituality: every minute you have—whether it’s at a stoplight or for 10 minutes before the next therapy session, [we must] not be so preoccupied with what’s happening but be open to the Holy Spirit—that’s what the Spirit is there for!”

+ H. NEWTON MALONY is professor emeritus of psychology in Fuller’s School of Psychology. This quote is taken from an Integration panel convened for the School of Psychology’s 50th anniversary. More online.





Cynthia B. Eriksson is associate professor of psychology in the Department of Clinical Psychology at Fuller.



Ashley Wilkins is a third-year PhD student in Fuller’s Clinical Psychology program.



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CARING FOR PRACTITIONERS: RELATIONSHIPS, BURNOUT, AND SUSTAINABILITY

Cynthia Eriksson, Ashley Wilkins, and Jude Tiersma Watson

Let’s start with a question. Before you begin reading this article, take a minute to stop and reflect. In your work and ministry, what is it that you seek for those you are serving? What is the healing or wholeness that you desire for the people to whom you minister? Write those thoughts down.

Now, consider that list for yourself. How does your life reflect that place of wholeness or healing? God desires that you also live in a way that is connected intimately with the knowledge of who you were created to be, that you know how much God loves you, and that you are transformed and healed: God wants you to have a ministry plan that can sustain you. Is that the plan you follow?

WHOLENESS AND BROKENNESS

Ministry with shalom at its center is a *mutually transforming ministry*. As we pursue a life of service that seeks to live out shalom for others, God seeks to transform us so that we live in dynamic relationship with our self, God, our loved ones, and our community. Our participation in ministry is then a reciprocal involvement in redemption and restoration; *we are restored as we participate in the restoration of others*.

Yet how often does the work of ministry, health care, or psychotherapy lead to the experience of exhaustion, disillusionment, or despair? It is not uncommon to hear colleagues say that they are “burned out.” Is this what you desire for the people you are serving? Is your goal for them to be so invested in their work and ministry that they do not have time to pause and rest? How can this be what God desires for you?

In this article we will explore the association between burnout and shalom, and the ways that human relationship to God, self, others, and community are interwoven in these ex-

periences of wholeness and brokenness. We assert that it is within the transformative power of relationship that we move toward shalom, and when we break down in our authentic connection to God, self, and others we are prone to burnout. In fact, we do violence to others and ourselves, and we violate God’s plan for shalom when we do not value the authentic needs of self and of others.¹

WHAT DOES PSYCHOLOGY SAY ABOUT BURNOUT?

There are many reasons to embark on thoughtful, quality integration of psychological science and intercultural and theological reflection. However, one pressing reason may be that the use of psychological research on burnout in conversation with ministry settings may help us protect a whole generation of ministry leaders from an orientation that violates shalom. Social psychologist Christina Maslach, in her early research and writing on burnout, emphasized that “what is unique about burnout is that the stress arises from the *social* interaction between helper and recipient.”² Burnout is relational; it is in the context of relationships that the stress develops. By connecting with others in need and experiencing the emotional burden of another’s pain and suffering, the caregiver is required to give of herself emotionally to create an opportunity for healing—for shalom. The experience of burnout is also relational as it is connected to one’s sense of relationship to self, which is influenced by one’s relationships with colleagues and leaders within the ministry or care setting. This primary relational context joins our understanding of ministry burnout to the concept of shalom.

Maslach’s theory includes three components of burnout: “emotional exhaustion, depersonalization, and reduced personal accomplishment.”³ The theory suggests an interactive relationship between these three compo-

nents. The emotional demands of serving people in healing or helping roles can cause workers to extend themselves beyond their capacities. Needs may feel urgent and ever-present, and the worker can begin to feel “used up,” that there is “nothing left” and no source for gaining energy for the work. When *emotional exhaustion* sets in, one possible way to try to conserve energy is to not extend oneself as much to the relationships. This can move the worker to a place of distancing from or *depersonalizing* those whom he/she is caring for. While a certain balanced amount of detachment may be a necessary boundary in emotionally charged work, a worker who is burning out becomes emotionally cold and unfeeling or cynical about the needs of the client. Finally, these experiences of distance and exhaustion can be exacerbated by a sense of *limited personal accomplishment*, and perhaps even self-recrimination that one has “failed” or “become like the other burned out workers.”⁴

The impact of burnout moves beyond these internal experiences of exhaustion and lack of accomplishment. Research suggests that burnout is associated with lower work productivity, lessened commitment or loyalty to an organization, more sick days, more stress-related illness, and finally, attrition.⁵ There is more than simply risk of personal misery when a health professional experiences burnout; it ripples outward and affects ministry, relationships, organizational culture, and morale.

Maslach and her colleagues have identified six specific areas within the work setting that contribute to the risk of developing burnout: “workload, community, values, personal control, reward, and fairness.”⁶ We will briefly describe these constructs and connect them with the overall framework of relationship. As might be expected, *workload*

is a critical factor in burnout, particularly with respect to emotional exhaustion. When the work demand is beyond one’s capacity, and when there are not seasons of lessened work to allow for recovery, exhaustion can develop.⁷ *Community* is the general quality of relationships within the workplace or organization. Support from peers can increase one’s sense of accomplishment and effectiveness in work, while support from supervisors can buffer against exhaustion.

Personal control in work is exemplified in the ability to contribute to organizational decisions and having clarity and limited conflict in job roles; more control is associated with less burnout. While there may be limits to the ability to control outside circumstances or resources, the ability to participate in decisions and problem solving may help to buffer the impact of these limitations. The importance of *reward* is also associated with burnout—not only financial compensation, but also recognition for work accomplished. *Fairness* in the job setting is the perception that decisions are equitable, processes of decision-making are unbiased, and one’s efforts, time investment, and skills are justly acknowledged and compensated. In a longitudinal study, Maslach and Leiter found that for those already at risk of burnout, unfairness was a key predictor for them actually experiencing burnout a year later.⁸ Finally, we consider worker *values*. These ideals and principles bring people to a particular job, motivate them for their work, and set expectations for what they want to accomplish. When these personal values align with organizational values, burnout is less likely.⁹ This requires us to be able to reflect and identify what our personal values and motivations for ministry truly are.

RELATIONSHIPS AND BURNOUT

Because relational stress in work correlates

“If we were to take Jesus more seriously, we would take the body of Christ more seriously. We need to learn it is in the body of Christ that we are formed, and that character formation shapes the way in which we are therapists, researchers, and educators. . . . It is such a temptation professionally to move beyond the provincial church into the rarified air of our own professionalism. While I believe strongly in our responsibility to society and immersing ourselves in its brokenness, I think we have a profound responsibility as followers of Christ to take care of the body of Christ.”

+ ALVIN DUECK is the Distinguished Professor of Cultural Psychologies in the School of Psychology. This quote is taken from a Fuller panel convened for the School of Psychology’s 50th anniversary. More online.



to burnout, an important antidote against it is supportive work relationships. Humans turn to relationships when stressed, and social support as a psychological construct represents both the experience of being emotionally and practically supported ourselves and doing this for others.¹⁰

Psychological literature identifies four main sources of social support that mitigate burnout: *professional, personal, organizational*, and *church-based*. *Professional* support comes from supervisors, colleagues, and patients.¹¹ Family and friends provide personal life social support.¹² *Organizations*, through policy and other structures, institute supportive environments. Two examples of organizational support include predictable workloads and employee input in policy.¹³ *Churches* not only offer emotional support through clergy and members but also provide avenues of encouragement to maintain, deepen, and integrate faith with daily life.¹⁴

The presence of social support can both prevent and buffer against the effects of burnout, as “social support not only reduces the likelihood of strain, but social support is mobilized as a coping mechanism when strain does occur.”¹⁵ Research with samples of healthcare workers, first responders, psychologists, caregivers of patients with advanced cancer, and counseling center staff supports the conclusion that higher levels of burnout occur when there are low, insufficient, or dissatisfying levels of social support.¹⁶ In humanitarian aid workers, social support was significantly related to less emotional exhaustion and more personal accomplishment, and organizational support (indicated by a feeling of being supported by the agency, as well as the perception of supportive policies) correlated to

lower levels of emotional exhaustion and depersonalization.¹⁷

SHALOM AND BURNOUT

How can whole, shalom-oriented relationships contribute to a work or ministry model that can move past burnout into a sustainable ministry? Clearly shalom cannot be attained by addressing only one aspect of our lives or work but rather requires a dynamic understanding of our relationships. Realistically, even when we desire to embody a reciprocal transformative model of ministry, there may be seasons in which we are overextended. However, attending to the warning signs of these seasons of stress allows ministry workers to create time for continued refinement and transformation. Facing burnout remains an opportunity to grow in understanding more about ourselves as well as others. In order to more deeply explore this interaction, we begin with a model of human relationship.

Martin Buber offers a theological framework for humanness that reflects the relational image of God and the value of persons. In a simple way, his “I-Thou” understanding of personhood reflects the fact that we are a true self only within relationship; the self is known only in relation to another. The relationship with another—“I-Thou”—reflects the sacred space that is formed when we are in authentic relationship; Buber contrasted this with having an “experience” of a person, rather than authentic connection, represented as “I-It.”¹⁸ Balswick, King, and Reimer expound on Buber’s theological anthropology to present a model of relatedness with four quadrants, based on the framework of an x-axis that represents value of self (from low, insecure sense of self, “It,” to a high, secure sense of self, “I”) and a y-axis to identify the value of the other (from low recognition of

the unique humanness of the other, “It,” to a high regard for the other, “Thou”).¹⁹ This model then identifies four quadrants or types of relations depending upon the location on the axes: I-Thou (upper right quadrant), I-It (lower right), It-Thou (upper left), and It-It (lower left). The I-Thou relationship is then the best description of a whole and healthy relationship with self and with other. God’s intention is that we be fully ourselves and fully acknowledge the uniqueness of another in relationship. Shalom is based on an I-Thou model, a developing self that is secure in an understanding of her/his particular identity and value, in relation with Thou (an “other” with unique being and identity). Burnout as just described is represented in the quadrants where either the “I” or the “Thou” has become an “It.” When we live out of a place of limited self-awareness and self-identity, our own needs and values can become subsumed in the caring relationship, demonstrated, for example, when it feels impossible to say “no.” When we thus become exhausted by the emotional demands of those in need, the other may become an “It” in an effort for the “I” to survive. We may feel it is too much to relate to the unique value of each person in need and may disconnect from our ministry relationships.

We enact I-Thou or I-It relationships within our ministry cultures, so we must seek to reinforce the value of self and value of other within them. An organization that esteems its own workers (or its ministry identity) over recipients often lacks sensitivity to the unique needs of the community and cultural context; it also fails to embody mutuality and the reciprocal nature of all ministry. Organizational cultures that value the recipient over the worker oppress their own workers and impede their health and transformation.

This is clearly not participation in God’s shalom.

IMPLEMENTING PRACTICES FOR SHALOM

How might Buber’s I-Thou model enrich our understanding of shalom? We consider the personal, social, and organizational impacts of this model. First, within the mutual transformation model of ministry, each self is of value; we must commit to the challenging work of authentically regarding both self (I) and other (Thou). Transformational ministry also recognizes the ongoing mutual healing of both the caregiver and the care-receiver. Finally, institutions bear responsibility for creating an organizational culture of shalom, places that encourage and reward relationships of mutual enrichment rather than burnout and oppression.

Personal Impact of the Absence of Shalom

A dynamic model of shalom reminds us that we are in the midst of transformation, and we each bear a personal responsibility to pursue well-being and spiritual maturity. We have already argued against the idea that burnout is merely a matter of personal weakness. Nonetheless, we do participate in our transformation. In this regard, Miner and colleagues have identified an “internalized orientation to ministry” that serves as a buffer to burnout in clergy.²⁰ This emphasis on an internal sense of identity, role, and competence highlights the importance of a secure sense of ministry self—an “I” as ministry worker, not an “It.”

Having a secure ministry identity challenges the temptation to a messiah complex. A messiah complex springs from an overactive sense of agency in which we consider our role to be greater than it actually is. We are not truly connected to our own unique

gifts and needs; in surprising ways we may be treating ourselves as an “It.” Of course, caregivers do not wake up in the morning and decide that today they will become the messiah to those for whom they care. Rather, this savior complex subtly (or not so subtly) enters in when caregivers find it difficult to let God be God and thus take on more than they intend. At this point we are not participating with God but rather have taken on God’s role as well as our own.²¹ When we are *unable* to stop or say no to the requests of others, we may be acting as rescuers rather than as coworkers with the one true Savior who redeems us for shalom. The messiah complex prevents us from realizing our own need for transformation, instead seeing transformation as something that needs to be accomplished “out there” and not “in here.”

The principle of Sabbath is one way to regain perspective on our identity and role in our work. Sabbath means not only resting but ceasing, including ceasing to try to be God. On the Sabbath, “we do nothing to create our own way. We abstain from work, from our incessant need to produce and accomplish. . . . The result is that we can let God be God in our lives.”²² When we remember who God is in our lives, we are reminded of our role and God’s role; we can refrain from the temptation to be God in the lives of those for whom we feel responsible.

Sabbath creates a time and space in which shalom relationships are lived out and marred relationships are made whole. The accurate “I” view of the self is deepened as we experience God in the keeping of the Sabbath and Sabbath rest. Exhaustion is not the mark of spirituality. Sabbath is not only about personal time with God, or a personal time of rest, but also the place in which

social support can be encouraged. Sabbath is a communal event that is best and most fully shared with others. Once Sabbath thus alters our orientation, it is not so much an isolated day as an atmosphere, a climate in which we live all our days.²³ Importantly, Sabbath offers a foretaste of what is to come, when all will live in shalom. Messianic Rabbi Stuart Dauermann writes, “In fact, the standard Jewish salutation at the end of conversations or letters during the week as the Sabbath approaches is ‘*Shabbat shalom*,’ wishing someone ‘Sabbath wellness/wholeness/restoration as an anticipation of that Day when all is altogether shalom.’”²⁴

Caring for ourselves and living out Sabbath rest in community impacts how able we are to truly care for our team, our family, and those we seek to serve. Through the ongoing transformation of a commitment to pursue shalom, we maintain an accurate sense of self.

Shalom in Organizations

The call to shalom and healthy community relationships requires a countercultural perspective. Cultural values of progress and productivity directly threaten healthy relationships; Sabbath counteracts this. Health care or any ministry that rigidly follows managerial culture by primarily valuing numerical growth or monetary cost runs the risk of treating others as “It”—one more cancer patient, one more family in economic need. What happens when the cancer patient does not get better? What is felt when the economic needs become more complex? We are not advocating an unreal or idealistic perspective on the vast needs of ministry and healthcare settings, but we are asking for an organizational commitment to eschewing an orientation that considers progress or productivity the ultimate goal of service.

“When we fail to acknowledge our interdependence . . . we fail to serve the purposes of God optimally. We may do so out of pride, believing our own efforts to be sufficient, or out of self-reliance, believing our own efforts should be sufficient, or out of shame, believing ourselves undeserving of assistance. But when we insist on acting independently, we can thwart the opportunities of others to contribute as God made them to contribute. These contributions from others can be complicated, frustrating, and wonderful, but even when more the former than the latter, interdependence enriches both the self and the other. God made us for relationship and community.”

+ MARI CLEMENTS, dean of the School of Psychology, in her 2014 Baccalaureate address



Organizational leaders seeking shalom recognize that viewing progress and productivity as their highest values *will not* create an organizational culture that supports workers’ choices for margin, rest, and restoration.²⁵ In a shalom-oriented organization, leaders model keeping the Sabbath; they encourage staff to take their vacation time. Leaders need to uphold a high view of the value of each worker as well as each person they serve while themselves exemplifying healthy “I-Thou” relationships. Mutual transformation can then occur at all levels of the agency.

CONCLUSION

We violate God’s plan for shalom when we do violence to ourselves and others through burnout. While this statement may seem extreme, we contend that the experience of burnout represents a violence of self-deception and expectations of others that extend beyond capacity for health. Let us commit to enacting a ministry culture that lives in shalom and creates mutual transformation in ministry.

+ Originally published in a slightly different form in Health, Healing, and Shalom: Frontiers and Challenges for Christian Health Missions, ed. Bryant L. Myers, Erin Dufault-Hunter, and Isaac B. Voss (Pasadena, CA: William Carey Library, 2015).



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+ “In an academic institution like Fuller, I believe that my work as a faculty member in the School of Psychology will help me integrate mind and heart in the work of spiritual formation as I continue my own study and teach courses that will explore this topic from many perspectives.” —Laura Robinson Harbert, dean of chapel and spiritual formation and assistant professor of clinical psychology





DO YOU NEED JESUS TO BE A GOOD THERAPIST?

Cameron Lee

Cameron Lee is professor of marriage and family studies in the Department of Marriage and Family in Fuller's School of Psychology.

Lee has been a member of the Marriage and Family program faculty since 1986. While teaching marriage and family studies courses on the Fuller campus, he also speaks off-campus as a Certified Family Life Educator. He is a licensed Family Wellness Trainer and a member of the National Council on Family Relations. Lee's current project is the development of the Fuller Institute for Relationship Education (FIRE), which seeks to help congregations create sustainable marriage and relationship education ministries through the low-cost training of volunteer leaders. Lee maintains a personal blog entitled *Squinting Through Fog*, a series of reflections on the Christian life (available online).

It was nearing the end of the academic year, and one of our graduating family therapy students came to my office for a chat. She sat across from me, beaming, full of enthusiasm for her newfound clinical skills. To be frank, I don't remember much of the conversation. But one sentence lodged forever in my mind. With a glow of delight on her face, she reported what for her was a new and exciting insight: "I don't need Jesus to be a good therapist!"

Something in me cringed as she said this.

I didn't take her to mean "I don't need Jesus, period," and to some extent, I could agree with what she said. Many excellent therapists aren't Christians, and Christians have much to learn from them; conversely, being a follower of Christ is no guarantee of clinical wisdom or competence. Nor would I want to endorse the kind of instrumental thinking in which a relationship with Jesus becomes a mere means to some other end, even as worthy an end as becoming a skilled clinician.

Still, I couldn't suppress the feeling that I had failed somehow in my own vocation as a teacher. I had taken too much of our students' personal and spiritual formation for granted.

We talked for a while, but I doubt that I had much of anything constructive to say. Eventually we said farewell at my office door, and I never saw her again. But her words haunted me. Something was missing. I wasn't sure what. But I knew that in some way it had to do with this thing we call "integration."

But what *is* integration? And why does it matter?

INTEGRATION AS INTEGRITY

I have often asked our students, "How many of you came to Fuller because of our emphasis on integration?" Invariably, nearly every hand goes up.

The problem, of course, is that the word *integration* can connote quite different things to different people. Moreover, it's easy to forget that the terms *psychology* and *theology* each represent a wide range of personal and professional meanings. Part of the difficulty is that, by its very nature, the academy encourages specialization and subspecialization. Expertise, as they say, consists in knowing more and more about less and less. This sets a practical limit on the extent of integration that can occur *within* each discipline, let alone across them.

That's not a counsel of despair. Psychology, for example, encompasses a vast domain of empirical research, a complex array of theories of personality and behavior, and an eclectic mix of clinical practices. But no one would seriously suggest that the whole enterprise be abandoned simply because researchers, theorists, and practitioners can't always agree. Productive and insightful work continues to be done, and many hold out the hope of greater synergy. In recent decades, for example, neuroscience has begun to serve as a common platform for discussion between professionals of quite different stripes, a trend that seems likely to continue.

But there's an alternative to thinking of integration primarily in cross-disciplinary terms. What, we might ask ourselves, is the perceived problem to which integration is the proposed solution?

To begin with, there is the practical problem suggested above. The state of knowledge in

well-established disciplines such as the social and behavioral sciences and biblical studies and theology continues to grow apace. It's difficult enough for scholars and practitioners to keep abreast of developments in their own fields; it's more difficult still to develop anything approaching expertise in other domains. The problem is felt keenly by dissertation students. Even if their curiosity extends across disciplines, the pragmatic reality is that they are rewarded more for specialization than cross-bench thinking.

Much of what drives the interest in integration, however, is personal and in some sense political. The relationship between the church and the profession of psychology has often been fraught with mutual suspicion. Many early writings in integration had an apologetic tone, as if a certain level of justification was needed for dabbling in such dark arts as psychology and psychotherapy. The need for such defensiveness seems to have lessened over the decades. But many of our students still come to Fuller over someone's objections: *By all means, study to be a pastor or missionary*—is the message they receive, directly or indirectly, *but why be a therapist?*

The matter can be put in more personal terms. First, students arrive at Fuller with a set of preunderstandings shaped by their families, churches, and other social contexts. For many students, seminary is a profoundly enriching experience. But even enrichment can come at the price of deconstruction, as students have their habits of thinking about God, the Bible, and even themselves challenged in destabilizing ways.

Second, psychotherapeutic practice is neither uniformly nor unilaterally determined by empirical research (nor can we be sure that most therapists are dedicated to keeping

up with their academic journals!). Theories of psychotherapy, therefore, with their assumptions about human nature and the well-lived life, often function as worldviews, or "cultures of healing."¹ To some extent, therapy consists of socializing clients into new ways of thinking and being that hopefully lead to greater satisfaction and fewer problems.

This assumes that therapists themselves have been thus socialized, quite possibly into multiple cultures of healing, and in ways that may clash with their pre-understandings. This can lead to a fragmented imagination and a compartmentalization of experience in which a person thinks one way in one context (e.g., church) and another way in the next (e.g., the clinic). The problem is thus one of "coherent construal," to use Walter Brueggemann's term: of being able to interpret and experience reality whole, to tell a coherent story about what is happening, how one should respond, and why.²

Beyond mere intellectual interest, therefore, one of the motivations for integration is the sense that one's personal integrity is at stake: *Is there any conflict between being a Christian and being a psychotherapist?* The question isn't unique to the practice of therapy; many Christians experience some degree of compartmentalization of faith and work, confession and profession. But therapists, who are intimately involved in helping people correct the course of their lives, may feel the question more keenly.

Thus, there is an important sense in which "the integration of psychology and theology" can be understood in academic and interdisciplinary terms, and much fruitful work has been done on that basis. To think of integration as a matter of integrity, however, emphasizes a more personal dimension.

"A part of our role is how does God use us in that transformation process [of therapy] to challenge, to question, and to help people see the consequences of [their choices]. Another part is this beautiful intimacy when people share their lives with you in that very sacred place where, because you've given them that faithful, unconditional love and empowerment, now they can share their hearts and their secrets at a level of knowing and being known at the very core of their being. That is a sacred privilege for therapists. . . . We're on our knees before God here."

+ JUDY BALSWICK is a senior professor of marital and family therapy. This quote is taken from an *Integration panel* convened for the School of Psychology's 50th anniversary. More online.





Social psychologist Ken Gergen has called it “multiphrenia”: a problem of identity, a “splitting of the individual into a multiplicity of self-investments.”³ It’s a good description, I believe, of what happens to students during their formative but frequently confusing years of graduate training.

What’s needed is a coherent narrative framework capable of holding together a developing sense of vocation as Christians and as therapists. In Fuller’s Marriage and Family program, that framework is provided by the biblical motif of *peacemaking*. Other models, of course, are possible. But formation requires *some* coherent framework, and we believe that peacemaking, along with what we call the attendant “clinical virtues”—humility, compassion, hope, and Sabbath rest—provides one that is true to the narrative of Scripture. I sketch that framework briefly below.

PEACEMAKING AND THE CLINICAL VIRTUES

The early chapters of Genesis provide a leitmotif that runs through the biblical narrative. What God creates is good, even very good—but sin spoils and defaces that good creation, and humanity bears the consequences. A doctrine of sin should encompass more than just the conscious and individual violation of moral norms.

We are not only disobedient, but also broken and bent; we not only create and perpetuate suffering, but through our relationships we also suffer what stems from the brokenness of others.

A peacemaking perspective assumes that creation was originally suffused by *shalom*, a rich biblical term for peace that conveys much more than the mere absence of conflict. Shalom is the presence of contentment, wholeness, and justice. Sin sunders shalom; in Cornelius Plantinga’s memorable phrase, a world broken by sin is “not the way it’s supposed to be,” not the way God intended.⁴

Psychotherapists must deal with brokenness of every kind: physical, emotional, spiritual, relational. The work can be difficult and draining. Under professional strictures of confidentiality, therapists find themselves carrying burdensome stories of suffering that they cannot tell to others. Many Christian therapists, moreover, work in contexts in which explicitly sharing the gospel with clients would violate ethical norms. What vision, then, will sustain them in their work?

The high-water mark of the Beatitudes is the call to be peacemakers (Matt 5:9), nestled in the context of Jesus’ teaching about the kingdom of heaven (Matt 5:3, 10). All of his disciples must understand themselves as citizens of that kingdom, making peace by participating in the ongoing work by which God is restoring shalom to creation. Disciples who would also be psychotherapists must bring that kingdom orientation to their work. What we thus call the clinical virtues are not ad hoc character qualities that simply make one a better therapist; they draw their unity from the internal logic of the Beatitudes.

Jesus holds up a surprising list of people as exemplifying God’s kingdom—at least surprising to those whose imaginations have not been shaped by a right understanding of prophecy (see, e.g., Luke 4:14–30; Isa 61:1–2). In Matthew 5:3–6, Jesus calls the poor in spirit and the meek blessed, together with those who mourn and hunger for justice. In Luke 6:20–22, it’s the poor and the hungry, the distraught and disenfranchised. God’s kingdom, in other words, comes by grace rather than merit and must be received as a gift. It does not belong to those whom we

would vote as most likely to succeed.

The clinical virtue appropriate to such a state of affairs is *humility*. It is not necessarily those who come from privileged backgrounds and model families, for example, who make the best therapists. People who aspire to assist others in navigating their brokenness must know their own with clear-sighted honesty. Against the modern, almost gnostic worship of technical know-how, the humble Christian therapist stands amazed—*Who, me?*—at the privilege of helping others find and nurture moments of wholeness and peace.

This is active work: peacemakers are not peace-wishers. People who humbly grieve brokenness—both their own and that of others—hunger to see God make things right. And they are not content to sit idly by. Blessed through the knowledge and experience of God’s mercy, they in turn embody that mercy for others (Matt 5:7).

This is expressed through the clinical virtue of *compassion*, a word whose root means “to suffer with.” A therapist’s compassion, motivated by the desire to

+ “As my life continues to unfold, God seems to be combining my passion for mentoring graduate students with his vision to reach hurting people. I’ve long been in solidarity with Hispanic people, and I have been uniquely placed to provide clinical supervision as Fuller Psychological and Family Services (FPFS) has begun over the past year to provide therapy services in Spanish.”—Anne Turk Nolt, assistant professor of clinical psychology

see one’s client move toward wholeness, is the foundation of the healing relationship. Many who seek counseling will say that their therapist is the first person who truly listened to them, who truly understood. No longer invisible, no longer isolated in their suffering, troubled clients begin to perceive glimmers of hope.

Therapists face hopelessness on a daily basis, and therefore need the virtuous disposition of *hope* themselves. Compassion, after all, is difficult to sustain. In addition to the emotional demands of what happens inside the therapy room, therapists have their own personal concerns with which to contend (and for which they need *self-compassion*!). Burnout and emotional exhaustion, feelings of futility and meaninglessness are ever-present possibilities, and the therapist’s own hope-full or hope-less attitude will be communicated to clients through the therapeutic relationship.

For Christians, hope entails cultivating the enduring ability to imagine present challenges in terms of the future promised by God. Even small steps toward peace can be celebrated for their participation in the divine work of restoring wholeness to creation. Every therapist faces days or weeks in which clients seem stuck with no progress in sight, tempting therapists to blame their

“We can’t just think of spirituality as an experience of transcendence. It’s something that radically changes lives, that changes the way we understand ourselves and the way we are in this world. Here in the School of Psychology that’s something that the faculty are very committed to doing: enabling our students to have an educational experience that is transformative to who they are as people, that shapes them and forms them, and that convicts and propels them to go out and serve in this world.”

+ **PAMELA EBSTYNE KING** is the Peter L. Benson Associate Professor of Applied Developmental Science. This quote is taken from an Integration panel convened for the School of Psychology’s 50th anniversary. [More online.](#)



clients’ “resistance” or to give up altogether. But as N. T. Wright reminds us:

*You are not oiling the wheels of a machine that’s about to roll over a cliff. You are not restoring a great painting that’s shortly going to be thrown on the fire. . . . You are . . . accomplishing something that will become in due course part of God’s new world. . . . [W]hat we do in Christ and by the Spirit in the present is not wasted.*⁵

Wright admits that we cannot know exactly how such things will come to pass. But we shouldn’t underestimate the value of knowing that our work is not wasted. At times, therapy can be an agonizingly slow process of growth. Against the background of a results-oriented, quick-fix culture, this can be discouraging to therapists and clients alike, and a temptation to despair. A robust eschatological vision—the vision of a hopeful future under the sovereign promise of God—may be just what a Christian therapist needs to be sustained in the virtues of humility and compassion.

Finally, therapists have long been taught the need for self-care. Some have gone as far as to propose it as an ethical imperative, since therapists who neglect their own needs risk endangering their clinical competence.⁶

From a peacemaking perspective, however, the language of “self-care” is too narrow; *Sabbath rest*, rightly understood, provides the more appropriate image. We may think of Sabbath as a break from work, and busy therapists may indeed need the enforced rest. But rest is neither an end in itself, nor a means to “enhancing the efficiency of [our] work.”⁷

Rather, through Sabbath rest, we cultivate a right relationship to work itself. Even God rested (Exod 20:8–11)—and we are not God. Moreover, we rest, and grant rest to others, as a sign of remembrance that we have been rescued from slavery by God’s mercy and might (Deut 5:15). In these ways, Sabbath brings us back full circle to humility, for in our rest, we remember that God’s work

precedes and gives meaning to our own.

The clinical virtues of humility, compassion, hope, and Sabbath rest are narrative-dependent. In other words, their meaning and unity derive from their place in a shared story. We can consider them as character qualities, but only in the sense that they are appropriate to being a character in a particular story: the story of God’s ongoing restoration of shalom.

WHY INTEGRATION MATTERS

The model of integration as integrity, within the vocational narrative of peacemaking, is the product of a departmental history that is too long and complicated to tell here. Suffice it to say that Marriage and Family was once a ministry program within the School of Theology; changes to state licensing laws prompted us to relocate to the School of Psychology in 1987. The troubling conversation mentioned above happened during the early years of that transition, when we were still adjusting to our new institutional home and trying to identify our distinctives.

Today, marriage and family students are introduced to the peacemaking framework in their first quarter. Simultaneously, in their first and second quarters, they participate in small groups, led by faculty, to explore their own personal narratives in connection with peacemaking and the virtues. Then, in the spring quarter of both their first and second years, the students, staff, and faculty of the program gather off-campus for a day of worship, meditation, and conversation. It’s indicative of the graduate school subculture that many of us enter the day feeling too busy to take that time away from our work. But it’s a testimony to the wisdom of Sabbath that by the end of the day, we wonder why we waited so long.

Integration as integrity is necessarily about formation. Whether we intentionally engage in formational practices or not, the fact remains that students will be formed

by their seminary experience, sometimes in ways that pose unintentional challenges to a coherent sense of identity and vocation.

As suggested earlier, this kind of challenge is not unique to the study of psychology or even to seminary. Nor is peacemaking only relevant to Christians training as therapists. If Gergen is right, then multiphrenia and a piecemeal sense of identity is more and more becoming the norm in highly technology-dependent societies. Graduate school may exacerbate the condition, and training to be one who is paid to guide people through the ups and downs of their lives raises the stakes.

Integration matters because integrity and a coherent sense of identity as one whom Jesus has called to be a peacemaker matter. Do you need a relationship with Jesus in order to be a good therapist? Well, in some sense, no. But that’s asking the question the wrong way around. Can the rigors and challenges of learning to be a good therapist become the testing ground for a coherent identity as a peacemaker? Yes. And if I had a chance to do that fateful conversation over again—who knows—this time I might have something more constructive to say.



Author’s note: Deep thanks to my colleague Terry Hargrave for his excellent feedback on an earlier draft of this article.

ENDNOTES

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2. Walter Brueggemann, *Biblical Perspectives on Evangelism: Living in a Three-Storied Universe* (Nashville: Abingdon, 1993).
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6. E.g., Jeffrey E. Barnett, Ellen K. Baker, Nancy S. Elman, and Gary R. Schoener, “In Pursuit of Wellness: The Self-Care Imperative,” *Professional Psychology* 38 (2007): 603–12.
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THE LOCAL CHURCH: A WORK IN PROCESS

Before joining the faculty at Fuller, I was, for 24 years, a pastor. The congregation I served, and all congregations, are messy: jumbled expectations, people experiencing times of great joy and of deep sorrow, heated discussions at board meetings, casseroles, preaching, and weekly critiques on just about anything. Congregations are messy places for one simple reason—they are an assembly of people. Being a pastor is tough, but most of the time, it is the best life.¹

The work of a pastor is to help people grow as disciples of Jesus Christ: leading people from sickness to healing, from immaturity to maturity, and from being settled to being sent. The Apostle Paul described his work with the churches in Galatia this way: “My little children, I’m going through labor pains again until Christ is formed in you” (Galatians 4:19). This labor towards discipleship happens as pastors go about their routines of ministry. This work happens when the church gathers, but most often it happens in the midst of ordinary life, in relationships, as pastors intentionally pay attention to what God is doing, or seeks to do, in the life of a person whom they shepherd.²

In the church I served, we would often say: “All of us are broken people; some of us have better masks.” With “battles on the outside, fears in the inside” (2 Corinthians 7:5), we gather as church. We are defined not by problems, but defined as those loved by God in the process of being formed into the image of Christ.³

To do this work well, theology is not enough. Certainly, pastors need to study the Bible, church history, and doctrine, but the workplace of a pastor is the lives of people. The Word becomes real in the lives of people, not in isolation, but in the ordinary twists and turns of life. Pastors attend to theology, but they must also pay attention to what is happening with people. Eugene Peterson confesses:

*I realized that I knew a lot more about scripture and truth than I did about souls and prayer. I also realized that for me as pastor, souls and prayer required an equivalent demand on my attention as scripture and truth. This is what pastors are for—to keep these things alive and yoked in everyday life.*⁴

Pastors are not therapists. We are not trained to deal with complex psychological issues. But pastors, in order to serve their people in process, must develop an understanding of issues related to mental health, suicide, grieving and loss, eating disorders, relationship troubles, addictions, trauma, family systems, and just plain listening. This allows pastors to do a better job of detecting concerns, referring people to professionals, and simply being able to care in a more informed way.

Students who study at Fuller benefit from faculty who teach in the areas of theology, intercultural studies, and psychology. This allows us to better equip those who serve the church. In my master’s-level class, Pastoral Ministry, I bring in the best voices from our Schools of Psychology and Theology to give students new lenses to attend to issues that arise in the life of a congregation. Fuller’s Doctor of Ministry program offers courses taught by leading psychologists and theologians in order to enhance the skills of ministry leaders as they focus on people in their care.

Being a pastor is a hard and demanding job. Our Doctor of Ministry program, and other departments at Fuller, are working to help pastors and other ministry leaders attend to their own spiritual and psychological well-being so that they might serve well, and finish well.⁵

Every local congregation is a work in process. It’s a holy assembly of people growing into the image of Christ. Pastors are faithful guides and mentors ministering the Word to people in the ordinary realities of life. They do this best as they attend to the Word *and* attend to souls. I am grateful for the integration of theology and psychology that happens at Fuller Seminary.

ENDNOTES

1. “I remain convinced that if you are called to it, being a pastor is the best life there is,” in David Wood, “Eugene Peterson on Pastoral Ministry,” *The Christian Century*, March 13–20, 2002, pp. 18–25. Through his books, Eugene Peterson has been a mentor to me. His book *The Pastor: A Memoir* (New York: HarperOne, 2011) is essential reading.
2. I get this idea of discipleship and pastoral care as relational, intentional, and ordinary from Deuteronomy 6:5–9.
3. Peterson, *The Pastor*, 137.
4. *Ibid.*, 230.
5. School of Psychology professor Cameron Lee and I wrote the book *That Their Work Will Be a Joy: Understanding and Coping with the Challenges of Pastoral Ministry* (Eugene, OR: Cascade, 2012) to help ministry leaders be healthier and serve well.

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BUILDING VIRTUES IN YOUTH: A DEVELOPMENTAL TAKE ON SPIRITUAL FORMATION

Sarah A. Schnitker and Benjamin J. Houlberg

Teenagers have tremendous capacity for spiritual growth and thriving when they are embedded in a context telling them they have a purpose in life and that they are valuable and capable members of society. Many minority youth growing up in socioeconomic disadvantage, however, are at much higher risk for outcomes such as incarceration and emotional disruption. Consider for a moment the hypothetical lives of two teenagers: Trevor and Evan.¹ Both young men attend a high school on the south side of Chicago and live in a neighborhood replete with challenges that can hinder positive development. Many people would consider their odds of becoming flourishing adults quite low; however, their experiences as adolescents have the power to shape and even transform their life paths.

About a year ago, the trajectories of these fictitious boys' lives began to diverge. Trevor heard about a group called Team World Vision (TWV) from one of his friends. He went to a TWV meeting and found out that 30–40 teens from his school would be running 26.2 miles in the Chicago Marathon to raise money for clean water in Africa. Although Trevor had never really thought about raising money for kids halfway around the world (his family had barely enough money to get by), he was really inspired by the passion of the group leaders and decided to sign up for the marathon. Over the next few months as Trevor began to train with his team, others began to observe changes in Trevor. His teachers began to notice that he was spending more time on his homework and was more patient with annoying kids in class. Trevor also seemed better able to manage his anger and began to care about others. He started developing virtues like patience, self-control, and generosity.

Evan began participating in athletics, but he

had a different type of experience. He joined the basketball team at his school. His coach emphasized winning at all costs and would tell Evan he was only as good as his last game. Evan was the top player on the team and began to dream of a professional basketball career and making money. Evan began to really enjoy his newfound social status at school and attending parties where drugs and alcohol were abundant. He felt like he deserved a break after working so hard in practice, so he didn't feel bad drinking a lot. Evan did increase in self-control during basketball season, but he was pretty focused on himself and what served him.

Both of these young men began to engage in athletics, but the effect of their sport participation differed significantly. Trevor began to derive worth from his relationships with others and God as well as the contribution he could make to the world. Evan began to derive worth from his personal status as an athlete and future success. Although both boys demonstrated short-term benefits from their athletic involvement, only Trevor seems to be developing character strengths and virtues that will enable him to make a contribution to his community as he gets older.

As researchers who study thriving and character development, we wonder what it is about the experiences of these two boys that are most predictive of their divergent pathways. We surmise that it is the transcendent purpose and spirituality embedded in Trevor's athletic involvement that enables him to develop virtues in the TWV context, whereas the focus on the self and personal performance on Evan's team stunts character development.

As much as these are compelling anecdotes of the way spirituality can influence the trajectory of an adolescent's development, it is difficult

to know if Trevor is just an exceptional human being, or if the ability of spirituality to build character in the lives of youth is replicable across individuals and contexts. To answer this question, researchers in the School of Psychology's Thrive Center have been engaging in scientific inquiry to understand the nature of thriving and how religion and spirituality might affect thriving in adolescents.

THEOLOGY OF HUMAN THRIVING

What does it mean for a person or community to thrive? In many ways the idea of thriving has become a buzzword in popular culture, but very few people (psychologists included) can clearly define it. As the science of human

thriving has expanded over the past 15 years, it has become apparent that it is impossible to create a value-neutral definition of thriving. Instead, philosophy, ethics, and theology are highly relevant to understanding the good life in a meaningful way.

Given the vast theological resources available to us at Fuller, a team of faculty from the Thrive Center (Drs. Pam King, Justin Barrett, Jim Furrow, and Sarah Schnitker) along with some theology colleagues (Drs. Oliver Crisp, William Whitney, Bill Dyrness, Joel Green, Veli-Matti Kärkkäinen, Jason McMartin, and Matt Jenson) began constructing a new definition of thriving based on Christian theolo-

gy and various psychological theories. After examining various psychological perspectives in connection with Christian doctrines, including creation, Christology, theological anthropology, soteriology, and ecclesiology, among others, the group concluded that thriving is "a state of growing toward that which something is supposed to be . . . [and] given this definition, thriving can only be evaluated in relationship to some purpose or telos."² But what is our God-endowed telos—both corporate and individual?

Personality psychologists hold the truism that "every [person] is in certain respects: (a) like all other [persons], (b) like some other

A COACH'S PERSPECTIVE

If you ever participated in a sport, who would you say played a significant role in the development and enhancement of that experience? Most people think of a coach. As a track and field coach of 12 years, I have sought to provide formative experiences for my athletes. As a student researcher at the Thrive Center, I want to know how to make sports a positive formative experience for all athletes.

Competition can often evoke the worst in people, so how might a coach use competition to build virtue? A coach can provide a narrative to an athlete's experience, especially a young athlete experiencing a difficult loss or making a tough decision on the field. This narrative involves framing the competition as a test of one's character and a learning opportunity, and at the same time avoiding narratives that frame the competition as a test of one's worth. I teach my athletes that we can test what we have learned in practice, and we can learn from the experience.

However, it is important to note that devel-

oping virtue and character in the midst of wins and losses begins before competition. This narrative must be told from the beginning of the season and reinforced across time. For example, the disappointment of a loss is a prime opportunity to work on the virtue of patience coupled with the character strength of perseverance. I share with my athletes that hard work does not end and begin with each challenge; it is an ongoing process. The ways in which a coach discusses disappointment can impact how athletes process their emotions. I've heard coaches say, "Remember the disappointment and pain you feel now and work hard to never feel it again." I avoid this kind of negative motivation at all costs. It may motivate some kids, but not in a healthy, sustainable way. Instead, I tell my athletes, "If you tried your best, that is all anyone can ask of you. If you think you could do something different, let's try it out in practice and get ready for next time." It takes courage to compete in sports. I affirm the courage I see in my athletes after competition.

Young athletes have high hopes and expectations, yet have little control over many of the outcomes of a competition. I had an athlete who worked incredibly hard in and out of season to achieve his goals. He went into section finals as the top runner. In the middle of his race, he tore a tendon in his foot and he finished in the middle of the pack. We talked a lot about his disappointment. I helped provide a positive narrative for his experience. I shared with him the meaning of patience and perseverance and how I saw those character traits in him. He was able to be patient, continued training after such a devastating loss, and had great success as a collegiate athlete. This young man showed great poise and control in difficult situations. He did not develop great character alone. He had years of caring coaches who shaped a value for character beyond success, and he was able to shine.

Wins and losses, trials and triumphs, all have their place in our formation. Coaches, much like teachers and parents, can be God's hand

and feet in the world, drawing athletes to learn and experience the goodness of God in all aspects of life. Coaches who understand this reality and use all aspects of the sport to provide meaning and purpose to athletes are doing a noble work in the kingdom of God.

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+ “The Holy Spirit is essential when it comes to the work of the Christian therapist. The Holy Spirit is called the Counselor, Comforter, Helper, or Advocate in John 14:16–17. The work and the ministry of the Holy Spirit can be understood as taking place in three major ways: the Spirit’s power, the Spirit’s truth, and the Spirit’s fruit.” —Siang-Yang Tan

[persons], and (c) like no other [person].”³ The same may be true for God’s purpose in our lives. There are ways that all men and women are intended to reflect the image of God and glorify him; there are ways he has given specific gifts and callings to groups of people; and there are ways he has made each of us to uniquely reflect his image and serve his kingdom.

Although scholars should examine all of these levels of human purpose, our research team has chosen to focus on the telos of thriving that all people share. We ask, who does God intend to develop and thrive? Although theology points to multiple answers to this question, a strong case can be made that God desires all of us to become virtuous people, demonstrating God’s loving work in our lives through the fruit of the Spirit described in Galatians 5:22–23. Virtues are the habits that people develop through intentional practices and meaningful relationships that build up the moral community for a higher purpose. N. T. Wright describes the centrality of virtue formation in Christian ethics based on New Testament teachings in *After You Believe: Why Christian Character Matters*. He states, “What Paul understands by holiness or sanctification (is) the learning in the present of the habits which anticipate the ultimate future.”⁴ Virtues become the means by which people are able to experience communion with God and with each other.

For psychologists who do integrative research, this then poses an interesting question: how do we help adolescents to develop virtues, and how can spiritual development facilitate (or hinder) this process? Christian Scripture and theology suggest that virtues develop by allowing the Spirit to work in our lives (Matt 7:15–27; Gal 5:22–24), enduring suffering (Rom 5:3–4), and engaging in spiritual practices with a religious community.⁵ Psychology provides tools by which we can test when these three actually produce virtues and test the psychological mechanisms by which they bring about change.

HOW DO VIRTUES DEVELOP? CONSIDERING THE IMPORTANCE OF A SPIRITUAL PURPOSE AND CONTEXT

Since the late 1990s, the field of positive psychology has been investigating how character strengths and virtues are developed, and numerous positive psychological interventions that foster character strengths such as gratitude, forgiveness, self-control, and compassion have been empirically validated. However, these interventions are often presented in the popular press as a means to attain personal happiness in a context devoid of moral meaning. Researchers warn against the dangers of pursuing happiness for its own sake because pursuing virtues for hedonic purposes can actually undermine both virtue development and well-being. It is important to avoid seeing virtues as a means to an end (happiness), but instead to view them as important outcomes in their own right.

But who assigns significance and worth to virtue development? Historically, the development of virtues has been located in religious contexts for the purpose of honoring deities or the community.⁶ In modern times, virtue development has shifted to secular or therapeutic contexts for the purpose of individual well-being. Our research team asks, do virtue-building activities differ when practiced in a secular context rather than a religious context? Has this modern shift undermined virtue formation in our society—especially for adolescents and emerging adults—and can we facilitate the formation of virtues by imbuing interventions with spiritual purpose and meaning?



USING EXPERIMENTAL METHODS TO TEST SPIRITUAL FRAMING EFFECTS

One approach our research group has adopted to answering such questions is using experimental research designs to directly test if framing an intervention activity with a spiritual versus instrumental purpose will affect the efficacy of the activity to build virtues. For example, Dr. Schnitker’s doctoral student Kelsy Richardson conducted a study in which emerging adult participants engaged in a gratitude journaling exercise for five weeks. The participants were randomly assigned to either pray thanks to God (imbuing the activity with spiritual meaning), read thanks to another person, or to read thanks to himself or herself. Findings showed that those in the prayer condition experienced greater gains in virtues and well-being than those in the other conditions, suggesting that gratitude might be more effective when practiced as a spiritual versus psychological exercise.

At present, our team is engaged in a large-scale experimental study to examine the effects of framing an intervention that builds self-control and patience in adolescents as spiritual, moral, or instrumental in its purpose. A plethora of research studies have shown that the ability to regulate one’s behaviors and emotions has a major positive impact

on nearly all life domains, and a variety of interventions have been empirically validated to build patience and self-control. In many ways, self-control is like a muscle; it is a domain-general resource that is depleted after use but can become stronger with regular exercise. Many of the interventions that build self-control and patience seem to have corresponding spiritual disciplines that engage the same type of activity. For instance, regulating one’s diet or spending are empirically validated self-control interventions; the spiritual disciplines of fasting and tithing draw on these same basic actions but also include a higher purpose.

In our study, we are recruiting 480 adolescents to engage in a two-week self-control and patience intervention. The intervention is delivered in a game-like and interactive way through the CharacterMe smartphone app we’ve developed with Matt Lumpkin and Matthew Geddert (see p. 86 for more). The app includes challenges meant to build basic regulatory resources (e.g., the “hand swap” challenge builds self-control by having participants use their nondominant hand to use their phones) as well as activities that build emotional fluency and help people solve interpersonal conflicts (e.g., the “selfie” challenge helps participants recognize their own emotions, and the “taking perspective” challenge helps participants reappraise negative interactions). Participants are randomly assigned to different versions of the app in which the language and framing of the activities emphasize how building strengths (or fixing weaknesses) will help them connect with something bigger than themselves (e.g., God; spiritual condition), will help them become a better person (moral condition), or will help them do better in school and athletics (instrumental condition). We are tracking the adolescents’ self-reported character from before they begin the intervention through six months after they complete it. We are also collecting ratings of the adolescents’ virtues from parents, friends, coaches, and teachers because those individuals may be better able to report true change. Our hypothesis is that

“One of the joys of working at Fuller Theological Seminary is working in a Christian academic community that consciously works at the integration of various disciplines. The School of World Mission (now School of Intercultural Studies) has always been dominated by the use of social sciences in service of God’s mission. Interacting with the School of Psychology has been one of the great joys and surprises for me, a historian and mis-siologist. I have met a number of psychology professors, as well as students, who entered counseling because of their experience as missionaries or working on short-term mis-sions. Committed to mission, they saw the importance of psychology in the service of God’s mission. In the middle of my first year at Fuller I encountered my first integration seminar where I was asked to give a response to a fascinating paper dealing with ‘Clinical Work with Evangelicals in Transition,’ by Marie T. Hoffman. I have been hooked ever since, seeing the value of the School of Psychology faculty and students working closely together in developing healthy habits, wholesome responses, and careful analyses. Positive psychology, core virtues, and the concern for human thriving tie our schools and scholarship closely together.”

+ SCOTT SUNQUIST is the dean of the School of Intercultural Studies and professor of world Christianity at Fuller.



the spiritual framing will lead to greater and longer-lasting development of patience and self-control.

VIRTUES IN SPORT: EMPHASIZING SPIRITUALITY, IDENTITY, AND COMMUNITY

Although experimental studies provide a rigorous means to examine the effects of spirituality on virtue development, it is just as important to examine how spirituality and religion affect character development across time in real-world contexts to increase generalizability and applicability of findings. A specific context of virtue and spiritual formation that our team examines is that of sport. Athletics are often presented as a crucible of character formation, but empirical studies (as well as glaring moral failures of celebrity athletes) suggest that sports do not always promote virtues. Similarly, athletes often integrate religious or spiritual practices into their athletics, but the ways this is done may actually cause psychological harm or be theologically flawed. Thus, we are engaged in several studies to specifically examine virtue and spiritual formation in the context of sport.

As described in the story of Trevor and Evan at the beginning of the article, we are studying adolescents running half and full marathons with Team World Vision. By tracking adolescents from the time they sign up to train for the marathon through three months after they finish the race, we are able to examine the effects of rigorous training on virtues like self-control, patience, and generosity. In addition, we are examining how motivations for training (e.g., honoring God, raising money for clean water, or getting physically fit) and social relationships with other runners and leaders affect virtue development as well as athletic and fundraising outcomes.

In addition to examining virtue and spiritual development in amateur sport, we are especially interested in examining responses to our research questions among elite athletes. The high-pressured environment of elite athletics provides unique challenges to spiritual and virtue development. Competition plays an important role in our society. It can help individuals maximize their potential by cultivating positive character virtues as well as creating mental and spiritual frameworks of resilience, purpose, and joy. However, humans do not always flourish in highly competitive

environments, particularly when performance outcomes become the determiner of human worth. High-achieving individuals may impose unrealistic expectations for performance, which results in becoming overly critical when these expectations are not met.⁷ A sense of worth contingent on outcomes and expectation of perfection can create a performance-based identity that can have detrimental effects on emotional health.⁸

It doesn’t take long for children to discover their giftedness in sport and take notice of the affirmation that accompanies outstanding athletic performance. The natural trajectory of a talented young person is to begin to derive a sense of meaning and worth solely from athletic performance. This is especially true in the period of adolescence and emerging adulthood, a time of active identity development and of tendencies toward social comparisons with heightened sensitivity to social rejection. The challenge of self-worth being based in performance is that the stakes get higher as you perform better. Winning only means that the young person will have to keep winning in order protect his or her self-worth. Thus competition can be perceived as a threat that carries the same physiological and emotional processes that occur with a threat to one’s physical safety. This performance-based identity is not sustainable over time and often leads to emotional difficulties and challenges.

It might be assumed that Christian athletes would not struggle as much with basing their worth in sporting performance. After all, the heart of the Christian gospel is the unconditional love of God demonstrated through the sacrifice of Jesus that is clearly not based on human performance. However, in collaboration with Dr. Kenneth Wang, our preliminary research findings are linking perfectionistic views of God to performance-based identity and negative emotional outcomes (e.g., shame, depression, anxiety) among a sample of Olympic and collegiate athletes. These findings introduce several questions about the impact of elite competition on the emotional and spiritual health of young athletes and why performance-based identity is also prevalent in Christian athletes.

One explanation of this might be an application of “muscular” Christianity to sporting performance. In other words, for some Christian ath-

letes, winning is not just a matter of proving their own worth and value in sport but also appeasing a God who expects perfection in order for them to be deemed worthy. Therefore, God’s love is not only earned through performance but also requires domination as a way to bring glory to God’s name. This can also have evangelistic appeal, as some Christian organizations may focus on recruiting successful Christian athletes as spokespersons because of their athletic success. Although winning can create a pedestal to preach the gospel, it can also leave Christian athletes feeling that they must attain athletic success to be useful to God’s kingdom. This would be an example of ministering “through” athletes rather than ministering “to” athletes. In contrast, the latter focuses on sport as a context for spiritual transformation as a part of one’s vocation, which includes giftings that (a) remind one of God’s unchanging love, (b) provide a source of joy, and (c) create opportunities to connect and serve others.⁹

This spiritual framework holds potential for promoting character virtues and emotional health even in stressful environments such as elite competition. Identity that is rooted and established in God’s unconditional love and connection to something greater than self creates a freedom to perform at one’s best without the fear of not measuring up, and maximizes the potential for thriving. This has been seen in preliminary findings from our work with elite athletes. Purpose and meaning in life beyond sport was related to better emotional outcomes and feelings of comfort from God when experiencing a disappointing performance. This research has important implications for parents, coaches, and youth organizations that desire to see sports be used as a mechanism for character development. Perhaps Christian schools and organizations would benefit from a more intentional approach that promotes connection to God, others, and purpose in sports and counters the natural tendency toward performance-based identity. Further, in our estimation, findings derived from our research apply beyond the sporting context and are relevant across a variety of performance domains. We plan to continue to further explore and develop research-informed resources in this area.

Overall, we believe that our research will continue to identify key ways to promote thriving among youth and highlight the central role of spirituality and religion in virtue formation

and emotional health. We also plan to produce research-informed insights and resources to equip caring adults (e.g., parents, youth pastors, coaches) who play a critical role in shaping the lives of young people. Perhaps the late Peter Benson’s quote best captures the essence of the communities that we want to create: “Thriving is about communities where people feel and know that they are persons of value and worth; that they have something unique to offer the world; and that they have the courage to act on their gifts.”¹⁰

Author’s note: The self-control and patience interventions and TWV studies described were made possible through the generous support of a grant from the John Templeton Foundation. The opinions expressed in this article are those of the authors and do not necessarily reflect the views of the John Templeton Foundation.



ENDNOTES

1. The accounts of Trevor and Evan are fictional, but their stories are loosely based on the experiences of many of the participants in our research studies.
2. P. E. King and W. B. Whitney, “What’s the ‘Positive’ in Positive Psychology? Teleological Considerations Based on Creation and Imago Doctrines,” *Journal of Psychology and Theology* 43 (2015): 47–59.
3. C. Kluckhohn and H. A. Murray, “Personality Formation: The Determinants,” in *Personality in Nature, Society, and Culture*, ed. C. Kluckhohn, H. A. Murray, and D. M. Schneider (New York: Knopf, 1953), 35.
4. N. T. Wright, *After You Believe: Why Christian Character Matters* (New York: HarerOne, 2010), 93.
5. Stanley Hauerwas, *The Peaceable Kingdom* (Notre Dame, IN: University of Notre Dame Press, 1984); Wright, *After You Believe*.
6. K. Armstrong, *The Case for God* (New York: Alfred A. Knopf, 2009); J. Graham and J. Haidt, “Beyond Beliefs: Religions Bind Individuals into Moral Communities,” *Personality and Social Psychology Review* 13 (2010): 140–49, doi:10.1177/1088868309353415; G. M. Leffel, “Beyond Meaning: Spiritual Transformation in the Paradigm of Moral Intuitionism: A New Direction for the Psychology of Spiritual Transformation,” *Research in the Social Scientific Study of Religion* 22 (2012): 25–125.
7. J. Stoeber, “Perfectionism in Sport and Dance: A Double Edged Sword,” *International Journal of Sport Psychology* 45, no. 4 (2014): 385–94, doi:10.7352/IJSP.2014.45.385
8. E. E. Conroy, J. P. Willow, and J. N. Metzler, “Multidimensional Fear of Failure Measurement: The Performance Failure Appraisal Inventory,” *Applied Sport Psychology* 14 (2002): 76–90, doi:10.1080/10413200252907752
9. Ashley Null, “Some Preliminary Thoughts on Philosophies of Sports Ministry and Their Literature,” and “‘Finding the Right Place’: Professional Sport as a Christian Vocation,” in *The Image of God in the Human Body: Essays on Christianity and Sports*, ed. Donald Deardoff II and John White (Lewiston, NY: Edwin Mellen, 2008), 241–54 and 315–66.
10. P. L. Benson, *Sparks* (San Francisco: Jossey-Bass, 2008).

“This is the loneliest time in the history of America for people. . . . The issue of friendship, relationships, and relationship process is key for psychology. . . . Most of us don’t have much conscious knowledge of what’s going on in our brain. . . . The only way to get that knowledge is through a phenomenological approach where we go in and ask the individual—the individual’s the only person that can tell you what they’re thinking and feeling at any given moment. They may not have that in their consciousness, but once you ask them the question, very often they’ll be able to [tell what they’re thinking or feeling].”

+ NEIL CLARK WARREN, the second dean of Fuller’s School of Psychology, is also the founder of eHarmony, an online relationship service. His company hopes to use phenomenological research to address loneliness in contemporary American culture. This quote is taken from a Fuller panel convened for the School of Psychology’s 50th anniversary. More online.

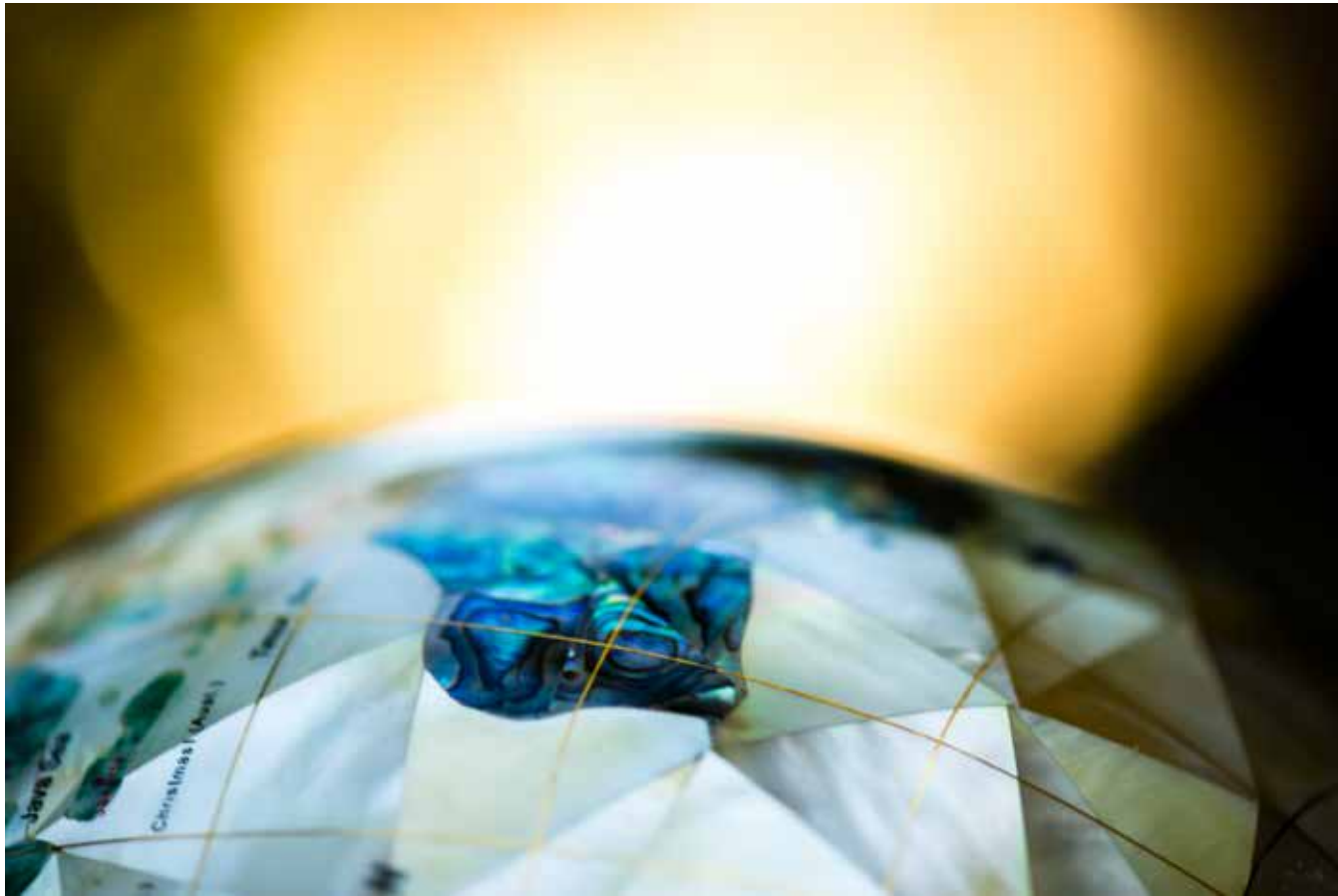


“I painted wounds to depict beauty in vulnerability and brokenness. These paintings enfold the grotesque, deformed, contorted look of wounds, yet through the ruptured and punctured appearance, the beauty of their tenderness and fragility emerges.

“My desire is to point one’s sensitivity to the brokenness, open the viewers’ sense of compassion and understanding, and inspire them to perceive beauty in the most unexpected and unimaginable. I believe that vulnerability has the power of transformation.”
—Trung Pham

✚ Wound19 by *Trung Pham, Oil on Canvas, 30" x 30", 2015*





VOICES ON *Changing Missiology*

“The theological task as we have come to know it in the West is facing a transformation of its cartography and of its historical archives. The territory, texture, and phenomena of Christian practice . . . are shifting to include a theological self-representation coming out of de-colonial theological categories that neither necessarily abandon nor depend on Western culture but instead seek autonomy of thought.”

+ Oscar García-Johnson, associate dean for Fuller’s Centro Latino and professor of theology and Latino/a studies, in *Theology Without Borders: An Introduction to Global Conversations*, coauthored with William Dyrness, professor of theology and culture. Pictured is a world globe made with precious materials presented by Dean Emeritus Dudley Woodberry for the 50th anniversary of the School of Intercultural Studies. See the ceremony of its dedication online.

+ This content is curated from ongoing conversations taking place throughout the Fuller community. Visit fullermag.com for full videos, articles, and more.



+ The School of Intercultural Studies celebrated its 50th anniversary in 2015, including a panel (upper right) of previous deans Douglas C. McConnell (2003–2011), J. Dudley Woodberry (1992–1999), Paul E. Pierson (1980–1992), and Sherwood G. Lingenfelter (1999–2003). More available online.



“The last fifty or sixty years have seen a radically changed world, and many of the older patterns are no longer relevant or even possible. On the other hand, the Church has grown enormously in the former ‘mission fields’ since 1945. We are seeing new personnel as well as new approaches to mission today. The Christian mission remains the same, but our context is very different, . . . [and] that fact calls us to sensitivity to each culture, hard thinking, and openness to the creativity of the Holy Spirit.”

+ Dean Emeritus Paul E. Pierson, second from right, from his book *The Dynamics of Christian Mission*.



“Not only does Christian theology point to cooperation and partnerships in mission, but the size and complexity of global concerns to which the church should speak requires this partnership. No one individual, church, or even national church can solve the major issues of violence and human trafficking, nor can they alone reach the mass of unreached people in the world. The *missio Dei* requires that we work together as the body of Christ, not building personal kingdoms, but looking forward in our ministry to the city built by God.”

+ Scott W. Sunquist, dean of the School of Intercultural Studies, from his book *Understanding Christian Mission: Participation in Suffering and Glory*.

"The Christian mission in the coming years will become multidirectional, from everywhere to everywhere. This reflection demands us to discard the old positions and habits of thought formed within colonial frameworks."

+ Moonjang Lee, senior pastor of Doorae Church, South Korea. Hear his lecture on Korean perspectives of Christian mission online.

"A three-dimensional understanding of the reality of missions suits better our globalizing understanding of reality. This linear understanding that differentiates between sending countries and receiving countries has been replaced by a more dynamic polyhedral network of multiple relationships, in which all send and all receive at the same time under the lordship of Jesus Christ."

+ Pablo Deiros, vice president at International Baptist Theological Seminary, in Buenos Aires, Argentina. Hear his lecture on a Latin American perspective of eschatology online.

"If God is opening new horizons by radically shifting Global Christianity, what is the Holy Spirit speaking to us, and what is the possibility? I suggest 'democratization' is the word that we should play. The vision of mission in our time can be summarized as democratization—or even liberation—of mission. Democratization is a theological concept referring to a process through which a privileged status or call initially granted to a small group of selected people is eventually expanded to include the whole community of God's people. This idea of democratization has an important agenda for revisioning mission."

+ Wonsuk Ma, executive director at the Oxford Centre for Mission Studies in Oxford, England. Hear his lecture on globalization and theological education online.

"I see within the church a preoccupation with power, so there is a call to let go of our power and control and to recover the redemptive power of the gospel message of the cross that we are challenged to accept as a minority. . . . We must accept the shift that we are no longer the center of Western Christianity; we in Europe are a part of the periphery of global Christianity, and this calls us to strengthen our attitude of waiting on God in deep humility."

+ Anne-Marie Kool, associate professor of missiology at Baptist Theological Academy in Budapest, Hungary. Hear her reflections on changes in missiology in European contexts online.

+ These quotes represent a variety of international voices in missiology speaking during the School of Inter-cultural Studies 50th Celebration. Hear more online.

“To affirm that the Reign of God has cultural manifestations is to recognize that there are many cultures. The Reign of God does require one to choose which cultural vision has priority. It sensitizes one to the importance of recognizing that cultures provide meaning for individuals and that one’s research or therapy must respect that plurality.”

+ *Alvin Dueck, Distinguished Professor of Cultural Psychologies, from his book Between Jerusalem and Athens: Ethical Perspectives on Culture, Religion, and Psychotherapy.*

“Since we live in an age when economy and politics transcend national borders, it stands for us to ask what the scope of our ethical responsibility is now more than ever before. . . . We must yield to the plurality of perceptions and experiences. A genuinely globally minded church must incorporate a diversity of principles and views.”

+ *Kyong-Jin Lee, assistant professor of Old Testament studies, from her Fuller Forum lecture on globalization and the book of Esther. Watch her entire lecture online.*

“It’s important for us to recognize the positions of privilege we’ve come from. We may not have enacted violence in certain situations, but we may have benefited from it. What privilege do I have as a white woman? What privilege do I have as an academic? We need to be living out a recognition of that so that we can say, ‘join me in this’ and so that we’re raising each other up. What parts of my privilege can I give to you? What parts of my privilege are unearned and I can let go of?”

+ *Cynthia Erikkson, associate professor of psychology, reflecting on humanitarian aid, mental health, and privilege in a panel discussion for Scott Sunquist’s installation as dean. Listen to the entire panel online.*

“In the light of religious resurgence, complex flows of migrants, capital and technology, and the dramatic growth of Christianity in some areas and its retraction in others, we believe we are in the midst of a massive re-formation of the Christian church at the global level. . . . The way forward in a globalizing world, we believe, is to acknowledge this diversity of Christian difference.”

+ *Bill Dyrness, professor of theology and culture, and Veli-Matti Kärkkäinen, professor of systematic theology, in their coedited volume Global Dictionary of Theology, a five-year project presenting scholarship from Christian theologians from around the world.*



+ *Pictured is the Shepherd Choir, a group of SIS Korean Studies students and spouses who volunteer their time to perform sacred music. The choir represents one of the many languages spoken and sung at the School of Intercultural Studies 50th Celebration gala.*

Resources

- Understanding Christian Mission: Participation in Suffering and Glory*
Scott W. Sunquist (Baker Academic, 2013)
- The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900–2000*
Scott W. Sunquist (Baker Academic, 2015)
- Exploring World Mission: Context and Challenges*
Bryant Myers (World Vision International, 2003)
- The Dynamics of Christian Mission: History through a Missiological Perspective*
Paul Pierson (William Carey International University Press, 2009)
- The Great World House: Martin Luther King, Jr., and Global Ethics*
Hak Joon Lee (Pilgrim Press, 2011)

Available Classes

- Global Christian Worship and Witness with Roberta King
- American Christianity in a Global Historical Context with Nathan Feldmeth
- Global Pentecostalism and Mission with Amos Yong
- God and Globalization with Hak Joon Lee
- The Modern Church in a Global Historical Context with Mel Robeck
- Modern Theology in a Global Context with Veli-Matti Kärkkäinen
- Christianity in China, Korea, and Japan with Scott Sunquist

“The future of Christian theology lies in global sensitivity: theologizing can no longer be the privilege of one culture, neither Western nor any other. Systematic theology is fast becoming a collection of various voices from all over the world, often a cacophony of dissonant sounds. What would a genuinely African ecclesiology look like? Or an Asian one? Or Latin American? . . . Classical Western theology may benefit in an unprecedented way from the encounter with these contextual and global voices. At its best, this dialogue may become an ecumenical exchange of gifts.”

+ *Veli-Matti Kärkkäinen, professor of systematic theology, in his book An Introduction to Ecclesiology, part of his series on systematic theology from a global perspective. Read his articles on ecumenism and theological education online.*

Jesus’ missionaries have to learn that they can be agents of healing only as they themselves are healed by others—agents of social, political, economic, and cultural transformation only as they themselves are transformed socially, politically, economically, and culturally. They not only bear the truth as they come as missionaries but learn the truth in their missionary encounter. . . . We must learn there is no safe way of serving or encountering Jesus. His touch leaves no one person, no culture, no politics, no economics unchallenged or unchanged. That is what it means for him to be Lord.”

+ *Tommy Givens, assistant professor of New Testament studies, reflecting on Christ sending out his missionaries, in a panel discussion for Scott Sunquist’s installation as dean. Listen to the whole panel online.*



VOICES ON **Technology**

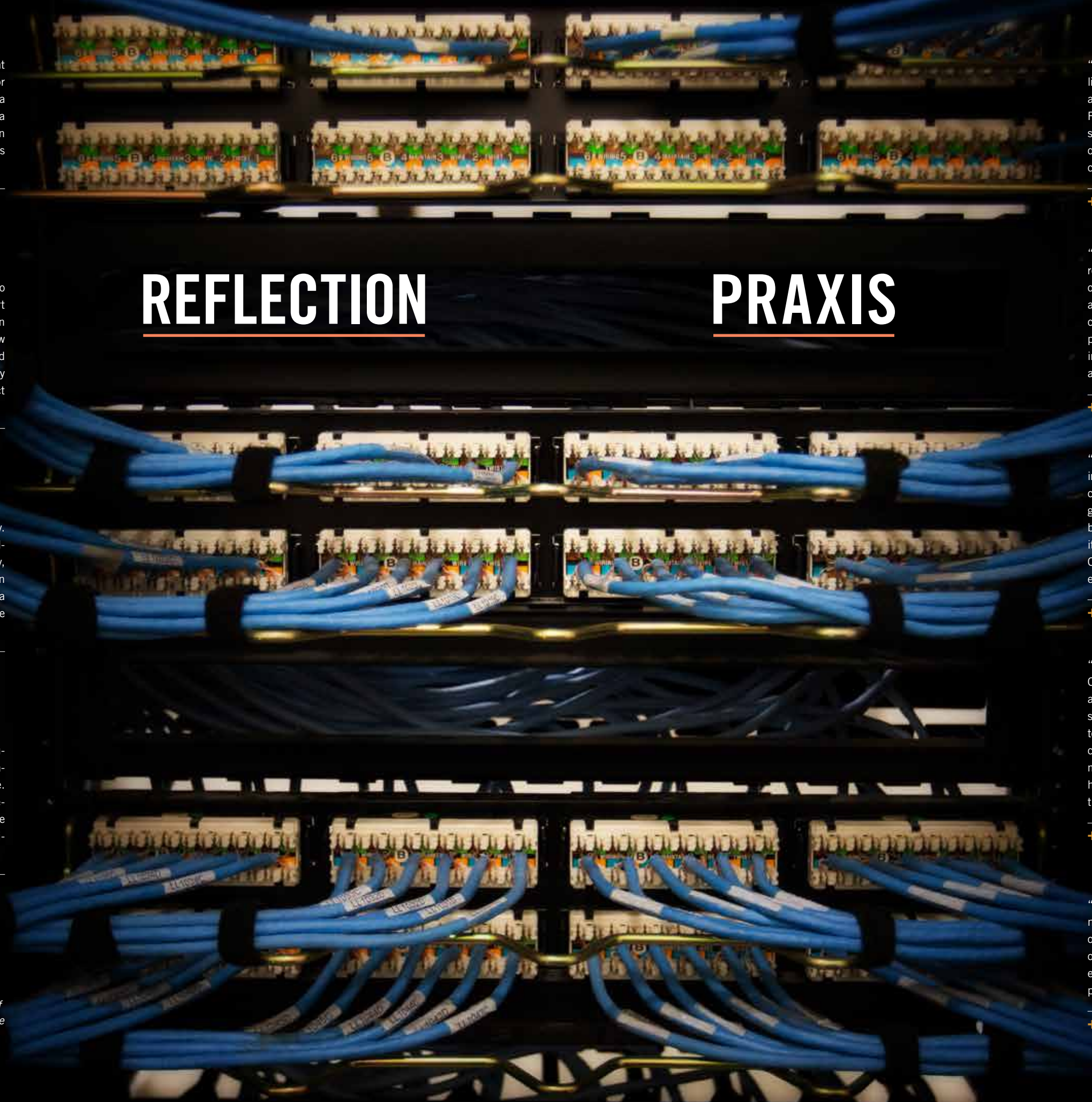
“We are the stories we tell. From the flickering flames of the campfire to the video captures of the humiliating or hilarious, stories have guided tribe and tradition. A community’s canon, whether an ancient Holy Book or a viral blog post, influences how one imagines the identity of those within their community and how the community imagines outsiders. . . . The mandate for the followers of Christ to go into all the world will not be fulfilled by riding a donkey through Jerusalem but going into the virtual spaces made available through digital technology.”

+ Joy Moore, assistant professor of preaching, in her essay “Social Media and the Church,” available online. Above: a student works on an online class in front of Fuller Pasadena’s Payton Hall. See more about innovations in Fuller’s courses online.



+ (above) Dean Scott Sunquist is pictured leading a devotional with students at Fuller Texas as students in Phoenix and Pasadena join them through live-streaming—both a technological innovation and an image of unity stretching across geographical limitations.

+ Professor Christopher B. Hays and PhD student Anna Lo use Reflectance Transformation Imaging (RTI) to translate 4,000-year-old Sumerian-Akkadian tablets from Mesopotamia for the first time into English. The technology, the result of a partnership with USC’s West Semitic Research Project, uses digital photography and multiple light sources to help them interpret the ancient surface. The artifacts “give more context for the Bible,” says Hays. “They help us understand how the ancient Babylonians lived their lives, and even what gods they worshiped.” The tablet pictured records the sale of animals for a festival, and even reveals the scribe’s fingerprints. Read more online, including Hays’ story of leading an immersion course in the Holy Land.



“We tend to think of technology as more science than art, or at least an applied science dependent on art. (Could this be a key for holding arts and sciences together?) Heidegger links *techne* to a bringing forth, to the notion of *poiesis*. At its best, technology is a creative act, merging thought with matter and time. Creation can be seen as God’s poetry, the realization of word and image, ideas made manifest.”

+ *Craig Detweiler, in his book iGods: How Technology Shapes Our Spiritual and Social Lives. He recently taught Fuller’s DMin course “Theology and Pop Culture.”*

“We’re now in a culture that flows through networks, and to understand a people, you need to map the networks they’re a part of. If you drew a circle around my street to understand the people in my neighborhood—and that’s all you looked at—you wouldn’t know us very well. You’d have to study the global networks we’re connected to. . . . We’re sharing emotional space, connected space, completely outside the face to face relationships we have. This is a new aspect of culture we haven’t had before.”

+ *Ryan Bolger, associate professor of church in contemporary culture, in a lecture on church communities and technological change.*

“The reenchancement of the world is linked to our use of technology. The access to the fruits of modernity, the age of scientific nationalism, is what allows us ultimately to reenchance our lives. Technology, both the written word that perhaps marks the dawning of the modern age and the computer technologies that herald its morphing into a new stage, provides the means by which a bureaucratized culture finds its way back to the mystical.”

+ *Barry Taylor, artist in residence at Fuller’s Brehm Center for Worship, Theology and the Arts, in his book Entertainment Theology: New-Edge Spirituality in a Digital Democracy.*

“Pastors and Christian educators must consider the fact that students and congregants are not only engaging in Christian formation within the walls of churches and institutions, but also online. . . . Not only are United States citizens being formed by the media-saturated culture they are embedded within, in general, they are participating and socializing online far more than they are participating or socializing in churches or classrooms.”

+ *Angela Gorrell [PhD student], from her research on social media and community formation. Hear her interview at The Gathering Place, a resource for Anabaptist youth ministers, online.*

+ *Pictured: a data center housed on the Pasadena campus. Jim Rispin, the director of information technology services, sees the servers within it as “a tangible expression of the intangible power of the gospel being lived out by students, staff, and faculty through the ‘ones and zeros’ of their papers, blog posts, and emails.”*

REFLECTION

PRAXIS

“Technology at Fuller allows us to think of students and staff in places like Seattle, Phoenix, Houston, and many more around the country and around the world as our neighbors, as part of a community which we call Fuller. My job at Fuller becomes a matter of hospitality, helping create spaces of welcome for people who would otherwise be on the margins of this community. By shrinking the space between us, technology becomes a medium through which we may be present to one another.”

+ *Eric Mulligan, Fuller videoconferencing support coordinator*

“I’m thrilled when I walk by a Pasadena classroom and see classrooms from our remote campuses made present to each other by our videoconferencing technology. I smile when I see administrators across our campuses communicating synchronously in one of our conference rooms. . . . As Fuller moves forward, the technological possibilities for extending its educational resources to more people, including those less privileged, is a very exciting prospect to me, and I look forward to being a part of that initiative.”

+ *“Wall” Wofford, director of Fuller’s technology support services*

“We have students connecting from over 60 different countries speaking a number of different languages. Ten years ago, the only way we could bring these people together would have been meeting in a single geolocation, and our faith would have been less rich and less diverse because the distance becomes a debilitating factor. With technology, it is easier and faster to cross borders and bring every person of the Christian faith, no matter their ethnicity, their location, or their resources, together at a single table to teach and learn together.”

+ *Jeff DeSurra, instructional designer in Fuller’s distributed learning*

“When I was initially approached to teach my course, Pastoral Care and Addictions, via Fuller Live!, I was apprehensive. The class addresses highly sensitive material and includes a great deal of self-disclosure and personal testimonies. I was concerned that due to the distance learning medium, there would be a lack of personal connection, but thankfully this has not been an issue. I have taught my course twice using Fuller Live!, and despite the many miles that have separated us, there has been only respect, unity, and connection among myself and students near and far.”

+ *Shannae Anderson, adjunct professor for pastoral care and addiction courses*

“Even as a firm believer in online interaction, I know there is often no substitute for face-to-face communication. With that attitude we often eschew some technologies, thinking them to stand in the way of ‘real’ human connection. But it’s worth asking ourselves, perhaps especially in the contexts of ministry or education: Does this tool provide us with a connection we would otherwise not have had?”

+ *Cory Piña, online community coordinator for Distributed Learning and developer for the Quad, Fuller’s online student forum*

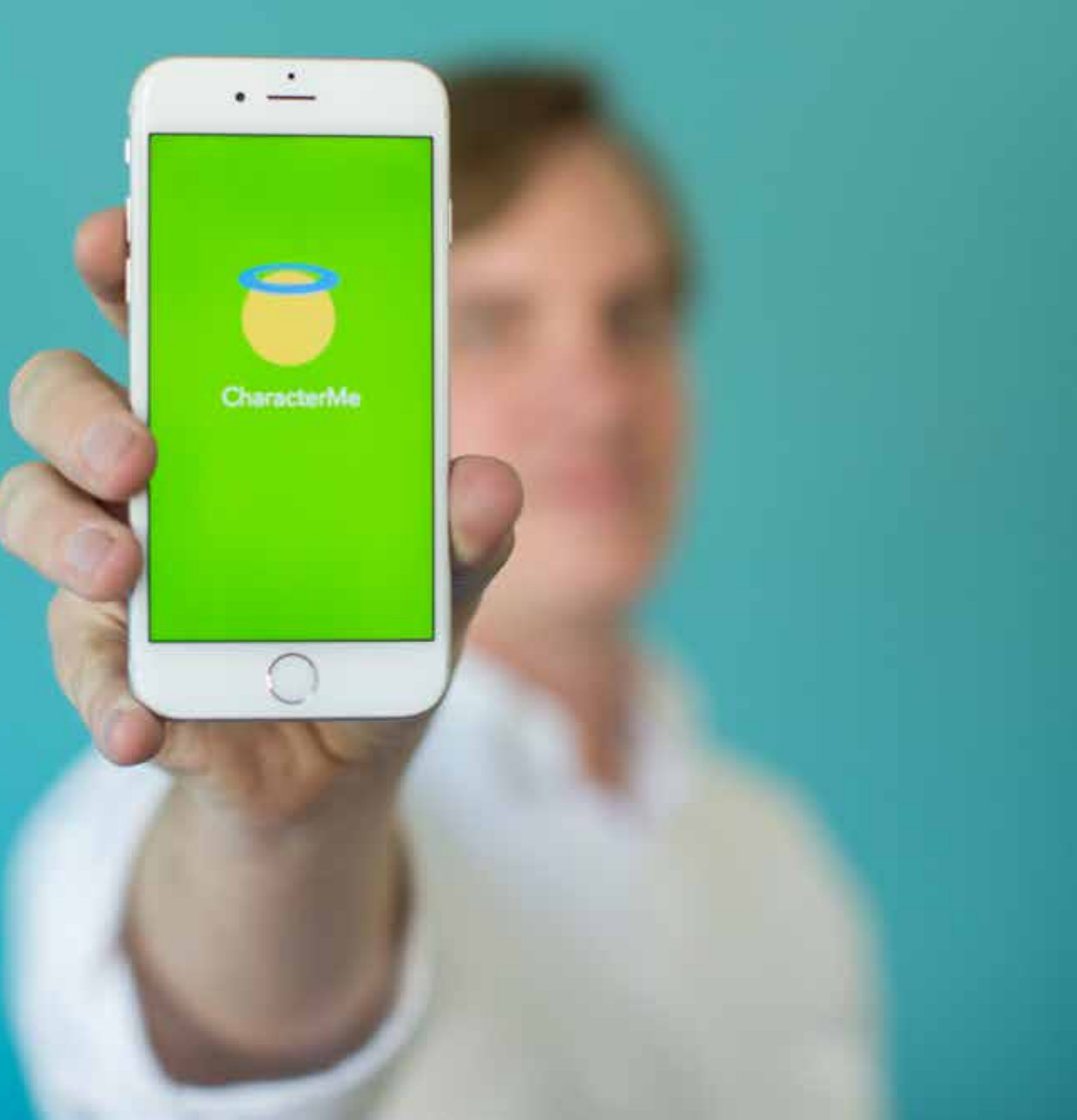
“As a person who builds new technologies, I feel as though the church is standing at the edge of a vast ocean of new connective, potentially faith-transmitting technologies. It can feel overwhelming. But we can temper any fears we might feel with the knowledge that the faith we now hold came to us through earlier technologies. Like the first scribes and the printing-press reformers after them, we have a responsibility, with God’s help, to use the technologies at hand in ways that are both daring and faithful. . . . We need to design systems that pay attention to how that power is forming people—both the good and bad.

Technology has the potential to connect people across the world and quickly communicate ideas and stories that transform our society and individuals in radical ways. And just like working out, when we perceive our training as a game, it’s more fun and we’re more inclined to do it regularly. So we’ve designed an app to empower young people who are looking to develop their character by giving them a path to get there and have some fun while they’re doing it.”

✦ *Matt Lumpkin, pictured right, is Fuller’s online user experience strategist and developer for the Quad, Fuller’s online student forum. CharacterMe is a mobile app developed by the Thrive Center that combines technology and cognitive behavioral therapy to help teenagers practice emotional regulation while also delivering real-time data to researchers. (See pp. 68–73 for an article explaining more in detail the purpose and use of this app.)*

“When it comes to the use of digital technology in the church, we should be missional, creative, and faithful. What we do with technology should be motivated and guided by our mission as the people of God called into God’s service for the sake of the world. Our use of technology should also be creative and not merely an imitation of secular patterns and practices. Wouldn’t it be wonderful if the church actually created new technologies that reflect the grace, rhythms, and justice of God? We need to be thinking critically—as well as creatively and prayerfully, in light of Scripture—about these tools God has entrusted to us and all the uses to which we put them.”

✦ *Mark Roberts, director of the Max De Pree Center for Leadership, from his talk “How God Uses Technology for His Purposes” at the Rewiring: Faith and Technology Conference (pictured, middle right). Read his daily e-devotional “Life for Leaders” online.*



“Because of social media, Black Lives Matter has been able to disrupt the public sphere and become a movement with a global scope. The justice issues they address, powered through new social platforms, have resulted in some tangible change. I contend that the church has yet to seize this opportunity. While technology fuels social transformation, the church is largely on the sidelines. What might it look like if we had a platform where . . . truth and theological thought leadership had more followers than Facebook or Instagram? Where we could create a connected Christian church bound by a network of love?”

✦ *Trustee C. Jeffrey Wright, from his lecture at the Rewiring conference. Wright is executive director of FULLER Studio, a new venture providing formation resources for the global Christian church and individuals seeking a deeply informed spiritual life.*

Resources

The Digital Invasion: How Technology Is Shaping You and Your Relationships
Archibald Hart and S. H. Frejd (Baker, 2013)
Human Identity at the Intersection of Science, Technology, and Religion
Edited by Nancey Murphy and C. Knight (Ashgate, 2010)
Right Click: Parenting Your Teenager in a Digital Media World
Kara Powell, Art Bamford, and Brad M. Griffin (Fuller Youth Institute, 2015)

Available Classes

The Church in a Culture of Technology with Ryan Bolger
Narrative Communication in a Visual Age with Ken Fong

“Conflicts in the church over the use of “technology” in worship rarely have anything to do with technology and often have everything to do with our collective (mis)understanding of the meaning and purpose of worship. For example, some Christians believe that Sunday morning is a time of theological education, others see it as a time for aesthetic entertainment, still others see it as an opportunity for private spiritual enrichment. In the end, Christian communities will purchase and implement liturgical technologies to serve their prospective goals for worship. What we have in the church is not a technology problem—we have a worship problem. Education, aesthetics, and enrichment might all play a proper role in worship but none of them constitute the true end of worship. If the true purpose of worship is the glory of God and the formation of God’s people for mission, we must ask ourselves first and foremost how these liturgical technologies either serve and distract from the people’s worship.”

✦ *Matthew Kaemingk, director of Fuller Institute for Theology and Northwest Culture, from his lecture during its recent conference Rewiring: Faith and Technology. Learn more about Fuller Northwest and the Fuller Institute for Theology and Northwest Culture—including its blog Christ & Cascadia—online. At right: a conference-goer stays connected during a break between sessions at the conference*





VOICES ON *The City*

“There are many, many ways God is at work in the urban context, and we really need to develop eyes to see that. I think part of working in the city is asking God, ‘God, show us what you see.’ The city can be the place not just where hard things happen. The transformation of God’s kingdom means that those hard things can produce amazing character and real beauty. I think part of my desire . . . is for us to learn to see those things. For us to see differently.”

+ Jude Tiersma Watson, associate professor of urban mission, speaking with Fuller Youth Institute on developing sustainable practices for caring for the city. Above: a student looks over the city of Los Angeles from Mt. Wilson.

+ This content is curated from ongoing conversations taking place throughout the Fuller community. Visit fullermag.com for full videos, articles, and more.



“Beyond mere survival, beyond job function, bureaucratic specialization, or social roles, is a wide scope of human concern and responsibility. We are all given gifts for which we all must care. Just as we’re learning the importance of taking care of our environment to leave the earth healthy for future generations, so we must all care for culture so future generations can thrive.”

+ Mako Fujimura, visual artist and director of the Brehm Center for Worship, Theology, and the Arts, from his recent book *Culture Care*. He is pictured challenging staff and faculty at Fuller to cultivate a new engagement with culture.



“As Christian leaders it is the mission of the Clergy Community Coalition [CCC] to work with the community to improve the quality of life for all people through spiritual transformation and creative solutions that enhance educational advancement, economic empowerment, and health and wellness. . . . This year the CCC celebrates 10 years of instilling hope in our community through reconciliation, spiritual transformation, and collaborative relationships for the shalom of our city and the surrounding areas.”

+ Jean Burch [MAGL ’15] has lived in Pasadena and been an advocate for churches and the community. The CCC was founded in 2005 and currently has a membership of over 40 pastors and leaders within the Pasadena community. She’s pictured at Fuller where she met with student leaders who want to foster new relationships with the city.



“I spent my first year here at Fuller just listening to people in City Hall, the school district, and nonprofits, and as I heard from people in the city, I would look for partners within the Fuller community who were doing that kind of work. I wasn’t trying to create a program or make Fuller create them—I was looking for any natural connections that we could make and trying to create linkages. My hope is that Fuller will have committed relationships to people in Pasadena, that it will be a part of our DNA, and that there will be more ways for us to share our stories with each other—stories about what God’s doing in us and through us by being willing to serve our neighbors.”

+ Janet Labberton—a veteran Young Life leader—volunteers with Pasadena High School students, and, as part of a commitment to Fuller and the city of Pasadena, works to facilitate new partnerships between them.



“Many churches have deserted French neighborhoods such as the ones in which the attackers grew up. I often think of the transformation that could happen if these places would know that Jesus is the Prince of Peace. When I stood at the sites of the attacks where row after row of flowers, signs, candles, and other tributes had been left, I was surprised to see so many notes longing for peace, harmony, and love. What if interconnectedness also meant including Jesus, the Prince of Peace and the Giver of Life, as our partner in opposing terrorism and bringing hope to our world?”

+ (above) *Evelyne Reisacher, associate professor of Islamic studies and French citizen, after the recent shootings in Paris. Reisacher took written prayers with her from the Fuller community offered in solidarity and grief from thousands of miles away. Read her full reflection online.*

“I want to do more than protest and pray. I want to be part of an effort to take even a small step toward healing and justice in my community. I want to give voice to people who are usually told that they are the problem. I want for people on all sides of the issue to be humanized instead of stereotyped or vilified. I want to find a way to be faithful to a gospel in which Jesus focuses on people that society has abandoned and left for dead in order to touch them, heal them, listen to them, and restore them into a loving community. It’s a sacred story that says Jesus gave his everything, including his life, just to love those whom others considered unlovable. For me, the Trust Talks are a first step toward creating that kind of community and that kind of love.”

+ *Delonte Gholston [MDiv '15], a pastoral intern at New City Church in downtown Los Angeles, responded to the violence he saw around him by creating the Trust Talks, a parachurch event that gathers community leaders and members of the police force together to discuss issues of race, police violence, and poverty. More online.*



It Matters to Us!

We are still here
and if we ever become grandparents
we will tell our little ones:
“It was worth it living here!”

Now it’s our turn
to give our very best
We will not be indifferent
selfish, cynical spectators

Hey, Hey!
Hey, Hey!
It matters to us!
This is home!

+ lyrics from a song by Cristian Cazacu [MAICS '10] that became a rallying cry in Romania during a recent presidential election, calling on people to be committed and hope-filled participants in the public sphere rather than withdrawing in fear and cynicism. Hear the song sung by Cristian in the original language online.



+ Matthew Whitney, pictured a in “Self Portrait” (watercolor and ink on paper, 2014), “writes text into the urban grid” by praying as he walks carefully planned patterns on Seattle streets. He then paints or illustrates those grids as a completion of his prayer for those neighborhoods. Whitney is a Cascade Fellow, a new initiative started by Fuller’s Institute for Theology and Northwest Culture in partnership with Seattle-area churches and marketplace ministries. See more of his work online.



“Multiethnicity is not essentially a problem to be solved. It’s part of the plan. From the get-go, God has been creating a people in which diversity is not simply tolerated but advanced. . . . In the New Testament, the Holy Spirit unites people by opening them out to each other, unblocking closed minds and hearts, unlocking those otherwise locked in.”

+ *Jeremy Begbie, from his lecture at the inaugural event for Brehm Texas. Pictured above: President Mark Labberton speaks with Mark Lanier inside the Lanier Theological Library and chapel facility in Houston, Texas, where the event was held.*



“The essence of incarnation is embedded in the indwelling of God in us through the Holy Spirit. . . . Standing with the poor as we stand with Christ requires time and the building of mutual trust as well as commitment. [This kind of] incarnational solidarity requires a long-term commitment. In the beginning when you’re working with the poor, you often feel like you do not have enough resources. It feels like all you have are a few loaves and a few fish—and five thousand problems. However, the longer you stay . . . the resources miraculously multiply.”

+ *Sofia Herrera is a licensed clinical psychologist and cofounder of the Office for Urban Initiatives (OUI). Hear her entire lecture at the 2010 Integration Symposium and more information on OUI’s many initiatives throughout the city online.*



“My own life has been transformed by the many urban social issues that I became involved in over the past 25 years and by infusing my Christian faith and spiritual practices into every one of them. This integrative experience has led me to call myself ‘an urban monk.’ . . . I so wanted to move from the ‘state of beginners’ that St. John of the Cross talked about to the ‘purified soul’ that I eagerly sought to climb the ‘mystic ladder of divine love’ that purified the soul rung by rung through prayer, love, and forgiveness. At the same time, I began to fashion my own ladder of service to homeless persons based upon my deeper understanding and experiences of compounding complications such as mental illness.”

+ *Joe Colletti is an affiliate associate professor of Urban Studies, the cofounder of the Office for Urban Initiatives, and the founder of the Society of Urban Monks. Find more information on this and many other initiatives throughout the city online.*

Resources

Walking With the Poor

Bryant Meyers (Orbis Books, 2011)

The Dangerous Act of Loving Your Neighbor

Mark Labberton (IVP, 2010)

God So Loves the City: Seeking a Theology for Urban Mission

ed. by Charles Van Engen and Jude Tiersma (Wipf and Stock, 2009)

Available Classes

Encountering the City with Jude Tiersma Watson

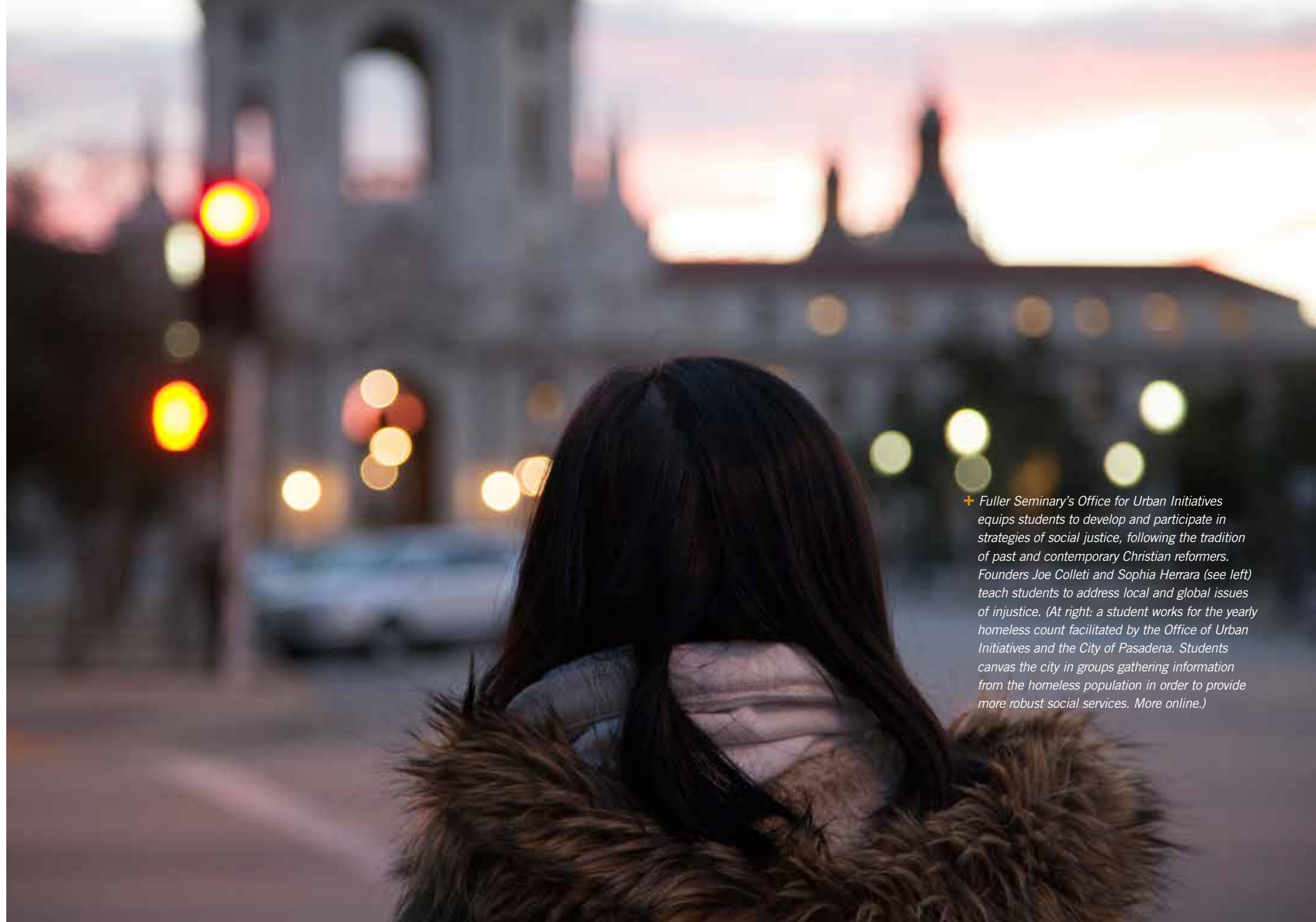
Complex Urban Environments with Jude Tiersma Watson

Urban Church Planting with Jude Tiersma Watson

Integration of Spirituality and Urban Ministry with Joe Colletti

Homelessness, Congregations and Community Partnerships with Joe Colletti

Introduction to Urban Studies with Joe Colletti



+ *Fuller Seminary’s Office for Urban Initiatives equips students to develop and participate in strategies of social justice, following the tradition of past and contemporary Christian reformers. Founders Joe Colletti and Sophia Herrera (see left) teach students to address local and global issues of injustice. (At right: a student works for the yearly homeless count facilitated by the Office of Urban Initiatives and the City of Pasadena. Students canvas the city in groups gathering information from the homeless population in order to provide more robust social services. More online.)*

“We have giant populations of people who live in the shadows of our culture. That affects our schools. That affects our communities. That affects the history of who we are. . . . How are we going to pay attention to the entire city as a whole—and not just the pretty parts?”

+ *Billy Thrall [MAT '87] leads CityServe AZ, a parachurch initiative to connect resources and social services to impoverished families in the cities of Arizona. More online.*



New Faculty Books

An Ethiopian Reading of the Bible: Biblical Interpretation of the Ethiopian Orthodox Tewahido Church
Keon-Sang An (Pickwick Publications, 2015)

Canoeing the Mountains: Christian Leadership in Uncharted Territory
Tod Bolsinger (IVP Books, 2015)

Youth Ministry in the 21st Century: 5 Views
edited by Chap Clark (Baker Academic, 2015), with contributed chapter, “The Adoption View of Youth Ministry”

Jonathan Edwards among the Theologians
Oliver D. Crisp (Eerdmans, 2015)

Locating Atonement: Explorations in Constructive Dogmatics
Proceedings of the Third Los Angeles Theology Conference, 2015, edited by Oliver D. Crisp and Fred Sanders (Zondervan Academic, 2015).

Theology without Borders: An Introduction to Global Conversations
William Dyrness and Oscar García-Johnson (Baker Academic, 2015)

Jeremiah for Everyone
John Goldingay (Westminster John Knox, 2015)

An Introduction to the Old Testament: Exploring Text, Approaches & Issues
John Goldingay (IVP Academic, 2015)

Conversion in Luke-Acts: Divine Action, Human Cognition, and the People of God
Joel B. Green (Baker Academic, 2015)

Questions for Proper Christian Living—Answers from Dr. Seyoon Kim [a collection of interview articles]
Seyoon Kim (Seoul: Duranno, 2015)

Religion in the History of Psychology: Selected Comments and The Psychology of Religion: Revisited
H. Newton Malony (Xlibris, 2015)

The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900–2000
Scott W. Sunquist (Baker Academic, 2015)

The Gospel and Pluralism Today: Reassessing Lesslie Newbigin in the 21st Century (Missiological Engagements Series)
edited by Scott W. Sunquist and Amos Yong (IVP Academic, 2015), with introduction by Scott Sunquist, “The Legacy of Newbigin for Mission to the West,” and Amos Yong article “Pluralism, Secularism, and Pentecost: Newbigin-ings for *Missio Trinitatis* in a New Century”

John: A Commentary
Marianne Meye Thompson, The New Testament Library (Westminster John Knox, 2015)

Research Design in Counseling, 4th ed.
P. P. Heppner, B. E. Wampold, J. J. Owen, M. N. Thompson, and Kenneth T. Wang (Thomas Brooks/Cole, 2015)

Paul Tillich and Pentecostal Theology: Spiritual Presence and Spiritual Power
Nimi Wariboko and Amos Yong (Indiana University Press, 2015), with Amos Yong article “Why is the ‘Correlation’ between Pentecostal Theology and Paul Tillich Important, and Who Cares?”

New Fuller Faculty



PETER LIM

Headington Assistant Professor of Global Leadership Development of Theology and Culture

In September 2015, Peter Lim joined the School of Intercultural Studies faculty at the Pasadena campus. He comes from Washington, where he taught for Fuller as an adjunct associate professor of intercultural leadership and served as a consultant on leadership development and cultural exchange with the Outreach Foundation/China Mission.



ANNE TURK NOLTY

Assistant Professor of Clinical Psychology

Although well known in Fuller's School of Theology, having taught here for four years, Anne Turk Nolt officially joined the faculty as of September 1, 2015. Along with teaching and student advising, Nolt's ongoing research includes projects to understand resilience of humanitarian aid workers and first responders, and investigation of Cogmed, a computerized, interactive working memory training program.

Recent Faculty Journal Articles

LESLIE ALLEN, "Macrostructure: How to Retrieve a Coherent Whole from Complex Information," in *The Genre of Biblical Commentary: Essays in Honor of John E. Hartley on His 75th Birthday*, ed. Timothy D. Finlay and William Yarchin (Pickwick, 2015), 93–111. **JUSTIN L. BARRETT** and M. J. Jarvinen, "Cognitive Evolution, Human Uniqueness, and the Imago Dei," in *The Emergence of Personhood: A Quantum Leap?* ed. M. Jeeves, 163–83 (Eerdmans, 2015). **WARREN S. BROWN** with Lynn K. Paul, "Brain Connectivity and the Emergence of Capacities of Personhood: Reflections from Callosal Agenesis and Autism," in *The Emergence of Personhood: A Quantum Leap?* ed. M. Jeeves, 104–19 (Eerdmans, 2015); and, with Van Slyke, J., and Garrels, S. "Internal or Situated Religiousness: A Girardian Solution," in *How We Became Human: Mimetic Theory and the Science of Evolutionary Origins*, ed. P. Antonello and P. Gifford (Michigan State University Press, 2015). **WARREN S. BROWN** and **BRAD D. STRAWN**, "Beyond the Isolated Self: Extended Mind and Spirituality," in *Arguing Our Way Toward Flourishing*, ed. R. Newson and B. Kallenberg (Cascade, 2015); and "The Physical Nature of Pastoral Care and Counseling," *Sacred Spaces: The E-Journal of the American Association of Pastoral Counselors* (2015). **OLIVER CRISP**, "Anselm and Edwards on the Doctrine of God," in *The Ecumenical Edwards: Jonathan Edwards and the Theologians*, ed. Kyle Strobel (Ashgate, 2015). **WILLIAM DYRNNESS**, "Listening for Fresh Voices in the History of the Church," in *Teaching Global Theologies: Power and Praxis*, ed. Kwok Pui-Lan et al. (Baylor University Press, 2015); and "God's Play: Calvin, Theatre and the Rise of the Book," in *Calvin and the Book: The Evolution of the Printed Word in Reformed Protestantism*, ed. Karen Spierling (Vandenhoeck & Ruprecht, 2015). **CYNTHIA B. ERIKSSON**, with J. M. Holland, J. M. Currier, L. M. Snider, A. K. Ager, R. R. Kaiser, and W. S. Simon, "Trajectories of Spiritual Change among Expatriate Humanitarian Aid Workers: A Prospective Longitudinal Study," *Psychology of Religion and Spirituality* 7 (2015): 13–23, DOI:10.1037/a0037703. **JAMES L. FURROW**, "Sacred Ties: Helping Couples Find Faith in Love," in *Transforming Wisdom: Pastoral Psychotherapy in Theological Perspective*, ed. F. Kelcourse and K. B. Lyon, 199–213 (Cascade, 2015). **MARK HOPKINS**, "Leadership Development in a Seminary Context: The Case of Two In-Service Degrees at Fuller Theological Seminary," *Asian Missions Advance* 49, October 2015, 13–18. **ROBERT JOHNSTON**, "The Biblical Noah, Darren Aronofsky's Film Noah, and Viewer Response to Noah: The Complex Task of Responding to God's Initiative," *Ex Auditu* 31 (2015): 88–112. **VELI-MATTI KÄRKKÄINEN**, "Teaching Global Theology in a Comparative Mode," in *Teaching Global Theologies: Power and Praxis*, ed. K. Pui-lan, C. González-Andrieu, and D. N. Hopkins, 45–53 (Baylor University Press, 2015); with Michael Karim, "Community and Witness in Transition: Newbigin's Missional Ecclesiology Between Modernity and Postmodernity," in *The Gospel and Pluralism Today: Reassessing Lesslie Newbigin in the 21st Century*, ed. Scott W. Sunquist and Amos Yong, 71–100 (InterVarsity Press, 2015); and "Spiritual Power and Spiritual Presence: The Contemporary Renaissance in Pneumatology in Light of a Dialogue

between Pentecostal Theology and Tillich," in *Paul Tillich and Pentecostal Theology: Spiritual Presence & Spiritual Power*, ed. Nimi Wariboko and Amos Yong, 17–29 (Indiana University Press, 2015). **SEONG-HYEON KIM**, T. M. Corbett, N. Strenger, and **CAMERON LEE**, "An Actor-Partner Interdependence Analysis of the ABC-X Stress Model Among Clergy Couples," *Psychology of Religion and Spirituality* (June 8, 2015) DOI:10.1037/rel0000031. **SEYOON KIM**, "Reconciliation," in *The Oxford Encyclopedia of the Bible and Theology* (Oxford University Press, 2015). **HAK JOON LEE**, "Immigration," in *Asian American Christian Ethics*, ed. G. Kao and II Sup Ahn, 177–202 (Baylor University Press, 2015); and "Public Theology," in *The Cambridge Companion to Political Theology*, ed. C. Jackson and T. Jackson, 44–65 (Cambridge University Press, 2015). **TIMOTHY K. PARK**, "The Missionary Movement of the Korean Church: A Non-Western Church Mission Model," in *Korean Church, God's Mission, Global Christianity*, ed. Wonsuk Ma and Kyo Seong Ahn, 19–31, Regnum Edinburgh Centenary 26 (Wipf & Stock, 2015); and "Leadership and Listening to God," *Asian Missions Advance* (East-West Center for Missions Research and Development, 2015), 2–5. **MICHAEL PASQUARELLO III**, "Ambrose of Milan," Carolingian Renaissance," "John Chrysostom," "History of Theological Education," "Sabbath," "Virtue Ethics," in *Encyclopedia of Christian Education*, ed. G. T. Kurian and M. Lamport (Rowman & Littlefield, 2015). **CECIL M. ROBECK**, 오순절주의와 한국교회: 역사적, 신학적 평가 ("Pentecostalism in the Korean Church: A Historical and Theological Evaluation"), *Church Growth* 6 (2015): 36–42; "Panel Presentation on the Church: Towards a Common Vision," *Journal of Ecumenical Studies* 50 (2015): 288–94; and "An Evangelical Perspective on Church and Mission," in *The Mission of God: Studies in Orthodox and Evangelical Mission*, ed. M. Oxbrow and T. Grass, 68–84, Regnum Studies in Mission (Regnum Books International, 2015). **WILBERT SHENK**, "Newbigin in His Time," in *The Gospel and Pluralism Today: Reassessing Lesslie Newbigin in the 21st Century*, ed. S. W. Sunquist and A. Yong, pp. 29–47 (IVP Academic, 2015). **SIANG-YANG TAN**, "Science and Pseudoscience in Clinical Practice: A Brief Review and Christian Perspective," *Journal of Psychology and Christianity* 34 (2015): 367–75; and, with E. Scalise, "On Belay: The Role of the Church in Lay Helping," *Christian Counseling Today* 21 no. 2 (2015): 45–50. **KENNETH T. WANG**, with B. Methikalam, R. B. Slaney, and J. G. Yeung, "Perfectionism, Family Expectations, Mental Health, and Asian Values Among Asian Indians in the United States," *Asian American Journal of Psychology* 6 (2015): 223–32, DOI:10.1037/aap0000023; with G. E. K. Allen and H. Stokes, "Examining Family Perfectionism and Well-Being among LDS Individuals," *Mental Health, Religion & Culture* 18 (2015): 246–58, DOI:10.1080/13674676.2015.1021312; and, with H. N. Suh and B. J. Arterberry, "Development and Initial Validation of the Self-Directed Learning Inventory with Korean College Students," *Journal of Psychoeducation Assessment* 33 (2015): 687–97, DOI:10.1177/0734282914557728.

RESTORE

ISSUE #6 | SPRING 2016

GUEST THEOLOGY EDITOR

Miyoung Yoon Hammer



Benediction: Acts that Speak the Good Word

Working in a Christian environment was something I've always wanted, but at the same time I didn't understand why God had me here at Fuller when I was so used to being the only Christian at work. It was quite an adjustment. I remember telling my wife Lilian as we went home one day, "I don't know why God has me here. I haven't figured it out yet." She asked me, "Well, do you enjoy it?" I loved it!

I think the issue was this: at my other jobs, I was the only Christian, and I was always the one people would come to with questions. Here, I was surrounded by professors and students who already knew Christ, and they all had way more education than I had. So during that first year I was constantly asking, "What am I doing here?" It was an ongoing process, but I remember one day when God finally answered me.

I was walking around campus doing my deliveries, and when I walked by the corner, I met a former student and staff member. From our earlier conversations I knew she was engaged to be married, and as we were walking she started telling her story. She and her fiancé had broken up. I thought of all the

things you could say, but nothing seemed appropriate. All I could think of was that I could pray for her. After we talked, she headed off to the bookstore, and as I walked to the 250 Madison building, it occurred to me that God answered my prayer: my job was to pray. So as I would go to each office on my daily rounds, I started praying for my coworkers.

Whenever staff members became sick, I would especially pray for them. Toi and Sam Perkins-Prince, Ruth Vuong, Juan Martínez and his wife—every time I went by their offices I would quietly pray for them. If I came by twice, I would pray twice. If people were getting married, I would pray that things would go smoothly. Now whenever we sort the mail, I start praying for people as I see their names, and whenever I see a check, I'll pray, "Okay Lord, let this multiply. Use this for your glory." It's been nine years since I started praying here, and I've been doing it ever since.

+ *Larry Puga has been working at Fuller as a mail clerk since 2007. Although he's stopped walking the route, he still prays for people every day as he sorts mail and waits on people from behind the mail window.*

What is Fuller?

Fuller Theological Seminary is one of the world's most influential evangelical institutions, the largest multid denominational seminary, and a leading voice for faith, civility, and justice in the global church and wider culture. With deep roots in orthodoxy and branches in innovation, we are committed to forming Christian women and men to be faithful, courageous, innovative, collaborative, and fruitful leaders who will make an exponential impact for Jesus in any context.

Fuller offers 18 degree

¿Qué es Fuller?

El Seminario Teológico Fuller es una de las instituciones evangélicas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la fe, la cortesía (civility en inglés) y la justicia en la iglesia global y la cultura en general. Con raíces profundas en la ortodoxia y sucursales en innovación, estamos comprometidos a formar mujeres y hombres cristianos a ser fieles, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto exponencial para Jesús en cualquier contexto.

Fuller ofrece 18 programas de estudio en 8 localidades—con op-

ciones en Español, Coreano, y clases en línea—a través de nuestras facultades de Teología, Sicolología y Estudios Interculturales juntamente con 20 centros, institutos e iniciativas. Aproximadamente 4,000 estudiantes de 90 países y 110 denominaciones ingresan anualmente a nuestros programas y nuestros 41,000 ex alumnos y ex alumnas han aceptado el llamado a servir en el ministerio, la consejería, educación, las artes, en organizaciones sin fines de lucro, los negocios y una multitud de diferentes vocaciones alrededor del mundo.

풀러는 어떤 신학교인가?

풀러신학교는 오늘날 세계에서 가장 영향력있는 복음주의 기관들 중 하나이자 가장 큰 신학교로서, 지구촌 교회 내에서도 다양한 문화 속에서 믿음, 시민교양, 정의를 위한 선도적 목소리가 되고 있습니다. 정통신앙에 깊이 뿌리내리고 혁신의 가치를 뽐여가는 가운데, 우리는 그리스도인 형제 자매들이 신실하고, 용기있고, 혁신적이고, 상호협력하고, 열매를 맺는 리더들이 되어 어떤 상황에서도 예수님을 위해 폭발적인 영향력을 미칠 수 있도록 준비시키는 데 전념하고 있습니다.

풀러신학교는 신학대학원과 심리학대학원, 선교대학원 등 3개의 대학원과 20개 센터 및 연구소를 통해, 8개의 다른 캠퍼스에서, 18개의 학위 과정—영어, 스페인어, 한국어 그리고 온라인—을 제공하고 있습니다. 풀러의 여러 학위 과정에는 매년 90여개국, 110여 교단 출신의 4,000여명의 학생들이 등록을 하고 있으며, 41,000여명의 동문들은 목회자, 상담가, 교사, 예술인, 비영리 단체 리더, 사업가를 비롯하여 세상에서 다양한 직업에서 하나님의 부르심에 부응하여 활약하고 있습니다.

+ Don't Miss

Experience: Fuller Prospective Student Event
March 2 | Pasadena campus

Q Commons at Fuller: A Live Learning Experience
March 3 | Pasadena campus | 7:00–9:00 p.m.

Culture Care: Music, Beauty, and Creativity
Brehm Worship Event with David Gungor, The Brilliance, and Mako Fujimura
March 4–5 | Pasadena campus

School of Theology Payton Lectures:
"Reading John Missionally" with Michael Gorman
April 6–7 | Pasadena campus

"The Theology, Spirituality, and Practice of Singleness"
with Christina Cleveland
May 6–7 | Arizona campus

Altered Egos: Gospel, Pop Culture, and Asian American Identity
May 21 | Pasadena campus

Commencement
June 11 | Pasadena campus





For more: fuller.edu/events

LOCATIONS

Main Campus/Pasadena, Fuller Online, Fuller Arizona, Fuller Bay Area, Fuller Colorado, Fuller Northwest, Fuller Orange County, Fuller Sacramento, Fuller Texas

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+ Fuller Orange County

CHANGE SERVICE REQUESTED



ENGAGING MUSLIMS: **STORIES OF HOPE**

*“What stories are we going to tell about Muslims?
Of despair or of hope? Like the prophet
Zechariah, I am a hostage of hope. Why?
Because I’ve seen God doing amazing things in
the Muslim world for over 50 years.”*

*—Evelynne Reisacher Associate Professor of Islamic
Studies and Intercultural Relations, at Urbana 15*

At Fuller we see a need for biblically grounded Christians with a sophisticated knowledge of Islam, ready to engage with Muslims in ways that contribute to the spiritual and social transformation of today’s most challenging realities. If this is your call, explore our Islamic Studies emphasis. You’ll learn from Dr. Reisacher, who is eager to share her depth of expertise—whether it’s with thousands at the Urbana Student Missions Conference, or one-on-one with her students.

Learn more at Fuller.edu/IslamicStudies